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The CATHOLIC EDUCATIONAL *Review*

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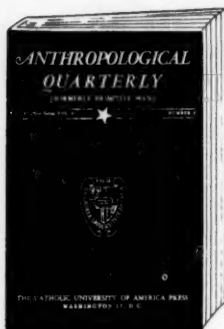
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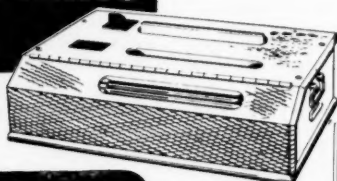
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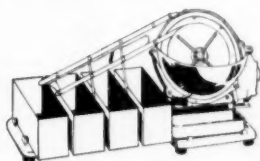
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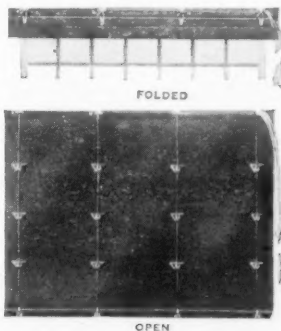
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RELIGIOUS EDUCATION TODAY

By Rev. Gerard S. Slovan*

IN AN ADDRESS SPOKEN TO THE YOUNG MEN of Italian Catholic Action on September 7, 1947, Pope Pius XII described ignorance of religious matters in brutally direct fashion as "at times almost complete." It causes a spiritual anemia "among all classes, the learned and laboring men alike," he said; it must be "grappled with, uprooted, and destroyed."¹ He has not hesitated to speak of his own beloved Italy and other nations like her, which can glory in their religious organization of times past, as causing him to "grieve bitterly at their ignorance of the truths of faith." This ignorance merits description as an "open wound in the Church's side."² Not dozens but hundreds of times has he appealed to groups of catechists to give themselves unstintingly to the work of meeting the world's great need, the study of the eternal truths of the catechism. It is noteworthy that in all such exhortations the pontiff is not referring to the question-and-answer handbook but to the entire process of transmitting Christian convictions. His continental *catechismo* or *catéchisme* is the living situation in which a formation is attempted, not merely the manual of doctrine denoted by our English word "catechism."

IMPORTANCE OF ANTWERP MEETING

At Antwerp in Belgium this summer from August 1 to 12, some four hundred religious educators from thirty-three countries met to discuss ways to heal the wound. The International

* Rev. Gerard S. Slovan, Ph.D., is assistant dean of the College and assistant professor in the Department of Religious Education at The Catholic University of America.

¹ Pope Pius XII, "Conforto, letizia" ("To the Men of Italian Catholic Action," Allocution of September 7, 1947), *Discorsi e Radiomessaggi di Sua Santità Pio XII*, Vol. IX (Tipografia Poliglotta Vaticana), p. 215; also printed in translation in *Catholic Mind*, XLV (Nov., 1947), 643.

² Pope Pius XII, "Una ben intima" ("To the Clergy and Lenten Preachers of Rome," Allocution of March 10, 1948, *DR*, X, p. 18; see also Vincent A. Yzermans, *Unwearied Advocate*, II (St. Cloud Bookshop: St. Cloud, Minn., n.d.), p. 201.

Summer Session was entitled "Religious Education Today," and was sponsored by the *Centre Internationale "Lumen Vitae"* whose quarterly review of that same name is in its eleventh volume. The strenuous efforts of more than fifteen years on the parts of co-editors George Delcuve, S.J., and Pierre Ranwez, S.J., and their colleagues at the Center had their flowering in this congress which cut across national and continental lines. Its only predecessor was a five-day meeting at Rome in October, 1950, sponsored by the Holy See,³ although an African international congress was held in the Belgian Congo last year under the auspices of *Lumen Vitae*.⁴

The sessions were held at the modernized sixteenth-century *Institut Saint-Ignace*, now a college-level establishment for commercial, maritime and foreign relations studies, once the religious home of St. John Berchmans. English, French and German were the official languages of the congress, though surely more Flemish was in public and private use than any other tongue. An interpreting arrangement with three-way headphones was mechanically perfect but linguistically a chore—at least for English speakers, who endured a dozen mornings of "certain informations," "contributing to make prevail," and "one inclines oneself to agree."

Père Delcuve, slight in build and patriarchially bearded despite his middle years, was in the chair at all sessions—a figure of peace and gentle order. A concluding blessing was spoken over the group by Joseph Cardinal van Roey of Mechelen (Malines), who the day before had prayed at the head of a mineshaft in tragic Marcinelle with King Beauduin and the grieving survivors of 260 trapped miners. The prelate's impressive silence at the congress had its counterpart in the moving remarks of Canon Joseph Cardijn at the closing Solemn Mass in the nearby Church of St. Charles Borromeo.

The American delegation was headed by Father Edward Coffey, S.J., a director of Vatican Radio, who served on the staff of the session. Eight religious sisters doing theological studies at

³ *Acta Congressus Catechistici Internationalis* (Roma: Typis Polyglottis Romanis, 1950).

⁴ George Delcuve, S.J., "An International Week on Religious and Human Formation in Native Africa," *Lumen Vitae*, X (October-December, 1955), 613-621.

Regina Mundi in Rome were on hand, representing five communities (Sisters of Notre Dame de Namur, of Loretto, of St. Joseph of Carondelet, Servants of the Holy Ghost, and Ursuline Nuns of the Roman Union). Two Jesuit priests in Europe for higher studies attended, as well as an American seminarist at Louvain, a member of Père Vincent Lebbe's Society of Mission Auxiliaries. The present writer seems to have been the only one from the United States to have gone exclusively for the purpose. He was badly outdistanced in his travel efforts, however, by Father Lino Banayad, S.J., instructor in religious education at the Ateneo in Manila, whose priestly studies had been taken at St. Mary's, Kansas. The unfortunate late promulgation of the meeting in this country (May) was surely the chief factor responsible for poor American representation.

Ireland and India had a half dozen representatives each and England a full two dozen. The delegates from Europe were understandably more numerous and highly representative. Members of various national catechetical commissions were present in good numbers, as were the editors of the major journals of religious pedagogy and professors in several national catechetical institutes. Notable absentees were the outstanding writers and theorists from Paris, especially those holding chairs in religious education at *L'Institut Catholique*. His Excellency Gérard-Marie Coderre, Bishop of Saint Jean-de-Québec, headed a large French-speaking Canadian delegation and participated attentively in all the sessions.

What was the importance of the Antwerp meeting? Chiefly it underlined the solidarity among Catholic religious educators in the conviction that the abstract and often rationalizing tendencies of the last few centuries of religious instruction have died the death. There was unanimity—there can be no other word for it—on the point that a catechist's prime task is to proclaim the Message of Salvation. This message finds its best expression in the Bible and liturgy. In the whole collection known as Scripture, the Gospel stands clear as the story of God's dealings with men *par excellence*, though all that went before it in preparation has a certain unmatched quality for instructing us. The liturgy's task is simply to present the Tidings anew, in preparation for giving the Life which they announce.

Fifty years have passed since the first days of the Munich Movement in religious pedagogy. Parallel with them there has been great progress in the field of child development. The "activity school" with its attention to the pupil's milieu as a factor in the educative process has come to the fore. Yet progress in methodology would have been meaningless in the catechetical effort without a commensurate advance in theology. The two topics most in need of exploration were, "What exactly comprises the content of Revelation?" (there can be no mistake that this is the real question) and "What is the nature of that faith which receives the Utterance of God?" The necessary theological progress in these two directions is being made. It is not an exaggeration to say that the science of faith itself has undergone a certain obscuration through false emphases and the incomplete grasp some have had of its basic elements. A return to the core of the great saving truths as primitively held and preached has been part of theology's work in our time.

KNOWLEDGE OF THEOLOGY AND CLASSROOM PROGRESS

Perhaps the chief impression derived at Antwerp was the degree of theological sureness that marked the active participants, unmarred by a concern that anyone should bother to account them adepts in this queen of the sciences. The great matter was that the Word of Life should be spoken to God's people. No anxiety was voiced over the need to examine the content of faith scientifically lest wisdom fail to accrue. The whole tenor of the sessions was that wisdom was God's free gift even through the lowly task of catechizing. Time and again the self-professed "catechist" on the dais would deliver himself of insights proper to one in possession of a luminous view of the whole structure of theology. Father Klemens Tilmann of the Munich Oratory, chief editorial hand of the new German catechism, moved this writer to conclude that he had set forth in his masterly paper not a plan to meet the needs of the elementary school child (which had been his context), but some suggestions toward the effective presentation of Catholic faith at any level including the highest. The same was true of Frère Vincent Ayel, F.S.C., widely known as the editor of *Catéchistes* (Paris). The paradox in his case was that while the listener might have entertained certain

reservations against the *method* he favored it was impossible not to be struck by his ease and competency in the heartland of dogma. As a master of the methodology of didactics only, he simply does not qualify. It would be difficult to have had better illustrated the truism that mastery of one's subject is the foundation stone of good teaching.

The general impression an American derives is that studies in child psychology and the laws of learning for the European religious educator run considerably behind what we are accustomed to as part of the ordinary training of our teachers, at least quantitatively. The American, whether a religious catechist or lay, is likely to have received instruction at the collegiate or normal school level in some sort of educational psychology, whereas the European catechist in general has probably had less access to what we call a "degree program." At the same time a wealth of unsatisfactory psychology is available in our institutions, ranging from the baptized behavioristic to the grudgingly accommodated philosophical. It would seem that the familiarity with findings in psychology pleaded for by Frs. Godin (Brussels) and Léonard, O.P., (Huy) and Professor Duyckaerts (University of Liège), on their enlightened terms, would be a better thing than our older acquaintance with a now partially discarded associationism or a brash child-psychology-without-the-family. The three speakers underscored the child's milieu as influential in the whole learning process, and in general were unmarked by the theoreticism which characterizes much lecture work in this field. On the other hand, it should be observed that the solid contribution of John Dewey with his child-centered school is never so apparent as when an isolated European gem of religious instruction is proposed for emulation which turns out to be an American commonplace, be it kindergarten or "children's chapel."

The writer experienced a similar response in listening to Fr. Willem Bless, S.J., of Maastricht, Holland, in his proposal that a Catholic spirit pervade all profane branches because of their implicitly Christian values. What can be attempted in Holland cannot be attempted everywhere in Europe, but to hear the thoroughgoing Catholic school described in pioneer terms reminds us that here we have long had the freedom to develop

such schools and have within the past decade begun to experience the fact.

One point made by Fr. Bless is worth considering. He spoke of the religion lesson as sacred activity, since it is primarily the announcement of a Revelation. It should be marked by an atmosphere of faith. Why not even a sacred "place" for the religion lesson, perhaps a special classroom? The proposal has an unfamiliar ring to us, who have been struggling to give religion study full status as an academic branch. There have been achievements in textbooks and other aids, in tests and grading procedures. The trend is all away from instruction given in the church pew, so eminently "slidable." It has been a long struggle away from the folding chair in the musty church basement into a fully equipped *classroom*. Yet Fr. Bless is right in saying that religious education is to be likened exactly to no other branch of study, being directly ordered to worship, contemplation, and mutual love. The sciences have their labs, domestic science its aisles of porcelain, and commercial studies their Remingtons strewn around like dice. Religion, uniquely unsure of itself, does not turn to altar and font like a sunflower to the sun. We have the specter of theology studied in college classrooms where next to no application of the truth contemplated is achieved in corporate worship; dissection and redissection of the Mass in sixth-grade classrooms looking out onto churches where the children are asked to do little about its full meaning on any Sunday or feast. It could be that something of religion's sacred character is lost because we choose to treat it precisely like everything else—in manner if not in matter.

FAITH: PARTICIPATION OF ONE'S WHOLE BEING IN TRUTH

If certain aspects of pedagogy and the organization of education seemed underdeveloped to the American observer, it was clear that richer thought had been devoted abroad to the task of religious formation. The work of Dr. Franz X. Arnold, Dean of Theology at the University of Tübingen and the author of a volume on the theology of the pastoral office which appeared earlier this year,⁵ is a case in point. In his paper he recalled the drift of the

⁵ Franz X. Arnold, *Seelsorge aus der Mitte der Heilsgeschichte* (Freiburg: Herder, 1956).

eighteenth century toward a scholastic function for the teaching of religion, as opposed to a ministry of preaching with a view to faith. The content of catechetics was modified in a rationalistic direction, method assumed a primacy for success in teaching, and the aim of the process became knowledge and ethical instruction, not faith. Yet grace and the assent of faith are the realities for which catechizing is only an intermediary, an instrument. Nothing can alter its character as a preamble to what is essentially an affair between God and man, man, that is, as a member of the community of believers. Faith is both an assent of intellect and a participation in the truths revealed, Dr. Arnold pointed out. It is incomplete unless there is a personal decision and submission of the whole man to what is known by faith. This element of perfect trust brings "dead" or "formless" faith of the merely intellectual type to life. When all the consequences of dogma for Christian life are accepted, not merely the dogma itself "accepted as true," then religious formation has accomplished its aim. He reminded his hearers that the practice of infant baptism none the less requires that the act of faith be given the same value as the *content of the faith* in childhood and adult years. The fact is that the absolute necessity of this act as a prerequisite to the sacrament of initiation is easily forgotten, simply because infant baptisms are so many and those of adults relatively few. Our catechisms must stress the affective element of a perfect trust, the German theologian insisted. The mysteries of Christianity are "centers of gravity" in the educative process, at the heart of all intellectual and moral commitment.

Fr. Roger Poelman, Belgian Scripture scholar, developed Dr. Arnold's idea by first making an inquiry into the growth and interiority of faith under the Old Testament which culminated in its deepening in the Exile. The Gospel subsequently reveals to us each of the Trinity's three Persons and their relations one to another and to us only because we are to be invited to share their life. This is done by the message of the Twelve, who learned during Christ's brief risen career how His Passion and Resurrection were at the center of the eternal divine plan. His acts, His words, His life were, by the gift of the descended Spirit, put in confrontation with the Old Testament Scriptures. The apostles went forth having achieved a synthesis of the two Testaments.

They demanded faith in the words they spoke, words which gave expression to this synthesis. They celebrated the Holy Mysteries for the nourishment of the act of belief. Fr. Poelman concluded with the observation that faith is lived through acts. It has Love for its object and it calls for love. The Eucharist is faith's effective sign, by which also it becomes purified and grows.

UNITY OF SCRIPTURE, LITURGY, CATECHETICS

From all this emphasis on the Bible and liturgy as source places in which God's word to man is spoken and his response demanded, it was evident that the unseen presence at Antwerp was that giant of the Message of Salvation proclaimed, Josef Andreas Jungmann. The Innsbruck Jesuit's writings include an untranslated work entitled *Christ as the Center of Religious Education*, an outstanding one-volume treatise on the teaching of religion, *Katechetik*, and the unrivaled *Missarum Sollemnia*, available in English in two volumes as *The Mass of the Roman Rite*.⁶ He is identified as the chief protagonist of "kerygmaticism" in theology, which means simply the Tidings of new life in Christ as heralded; not a new conception of the science of God, but that science as concerned with proposing the Tidings in the way best suited to human needs—basically, the way of the Gospels and the Acts.

Fr. Jungmann was ably represented at the international session by his disciple, Fr. Walter Croce, S.J. The Austrian theologian outlined at length the shape of attempts made over the centuries to present Christian doctrine: in the early Church the exposition of the Our Father and the Creeds; with Augustine, the grouping of doctrine according to the three theological virtues; for the medievals, the enumeration of truths to be remembered, with a predominance of moral teaching; with Aquinas a return to Augustine's pattern, the sacraments occurring in his catechetical treatise on the Apostles Creed under "the communion of saints"

⁶ Josef A. Jungmann, S.J., *Christus als Mittelpunkt religiösen Erziehung* (Freiburg: Herder, 1939); *Katechetik: Aufgabe und Methode der religiösen Unterweisung* (Freiburg: Herder, 1953), translated into French as *Catechèse* (Brussels: Les Éditions de Lumen Vitae, 1955); *The Mass of the Roman Rite: Its Origins and Development*, trans. F. A. Brunner, C.S.S.R. (New York: Benziger Brothers, 1956).

since all things holy are exchanged among them; Canisius following their lead but isolating the sacraments in a fourth part which followed Faith and the Creed, Hope and Lord's Prayer, Charity and the Ten Commandments; and lastly the modern attempt of men like Overberg and Deharbe to treat doctrine in its relationship to the end of man, who is the subject of instruction.

Contrasted with all these efforts Fr. Croce proposed the New Testament solution, namely that of proceeding according to the history of Salvation. The Person of Christ in the gospels is the starting point, although eighteen centuries of revelation had prepared for Him. His mission is to announce the kingdom of God by His words but above all by His acts. There is struggle with adverse powers who are the demons and evil men. The turning point in the struggle comes with the great Paschal event (Resurrection, Ascension, Descent of the Spirit). From then until His return in glory there is the last age of the world, our age, during which the task is to spread the kingdom, upbuild His body. Without such a presentation of Christ as both the kingdom of God and the way to the kingdom, Fr. Croce maintained, an adequate conception of all doctrine and particularly the doctrine regarding the Church becomes impossible.

The two and often three papers of the morning sessions were discussed in two-hour seminar groups along language lines each afternoon. There the descent to the "practical" was swift and uncompromising—adequate proof that while the theorizing of the forenoon was worth coming three thousand miles for, the exchange of mediocre practice scarcely commanded the same energy and expense. Disappointment was periodically registered by participants who had come on a "how-to-do" quest. The leadership kept making it clear that the great unanswered matter in Christian teaching is "what-to-do." Once the shape of the Message is got across, means and devices will suggest themselves. Until the "great routes," the essential modes of expression for the Message, are recognized, no methodology is worth considering. They are (as proposed by Fr. Marcel van Caster, S.J.): the Bible read and understood with the Church's mind; sacred liturgy, the efficacious signs of the life of the Church; doctrinal formulations, augmented by any clarification which the bishops of the Church may further provide; and the living witness of Christians.

which is made up of their charity and continuing fidelity. The Church's teaching function began at Pentecost. It has always been basically concerned with the history of Salvation or God working among men by signs.

MEETING'S OTHER HIGHLIGHTS

Had it not been for the clarity of the papers in which the heart of the catechesis was proposed, the detailed examination of how the Message should be applied would have been meaningless. These specific applications were chiefly the work of Frère Vincent, Fr. Tilmann, Fr. J.D. Crichton who edits the British quarterly *Liturgy*, and M. Jules Gérard-Libois, a journalist with *Témoignage Chrétien*.

Fr. Tilmann kept close to the text of the new German catechism to illustrate his convictions, as it was expected he would do. Nonetheless it was evident that pride of authorship had no great place in his thoughts. He pointed first to the fact of the Bible's pre-eminent place in the practice of the Church. Developments in doctrinal and moral teaching, however, require that the insufficiency of the Bible be supplemented by clear and exact concepts for catechetical instruction, just as for the teaching of the faith at any level. This relation between Bible teaching and catechetical instruction, he said, imposes the necessity of keeping the two united in any manuals devised for children up to age ten because they are unequal to the subtlety of a precision. Between ages ten and fourteen (the group for which the German catechism is designed), the two forms should be separated: Bible teaching with a historical orientation and catechetical teaching oriented systematically. Yet there is never more than *one* announcement and exposition of the Good Tidings.

Miniature manuals of dogma are the enemy of the child, Fr. Tilmann said. In its text and form the catechism should remain close to the Bible. Then he proceeded to an illuminating comparison of the way the New Testament and traditional catechisms went about teaching such matters as the end of man, God, the Church, and morals. Huge differences! Nowhere, for example, did the Baptist, our Lord Himself, or the apostolic band in its preaching mention a primeval fall and its consequences. No, it was always man's need, here and now in his

present condition, for life, a life which the Son of Man came to bring as His Father's gift.

M. Gérard-Libois touched chords of social response with his keen analysis of the power of the community witness to Christ and not merely the personal one which is provided by apostolic lay lives in the Church. He had reference to the layman as religion teacher especially. It was left to Fr. Ranwez to speak of the Christian formation of parents, undoubtedly a more effective though a harder matter than the education of children. Professors Dondeyne and Moeller of Louvain and Johannesson of Stockholm (the latter ordained to the Lutheran ministry prior to his Catholic profession) dealt magnificently with the religious studies of young adults conversant with philosophy and literature, especially in state-controlled universities. The point of the three speakers was that more or less official atheism there, understandable enough against a background of philosophical skepticism, must be countered with faith incarnate, a missionary faith straight from the source which nonetheless will attempt to make an impact not solely on its own terms but on the university world's as well.

If a single individual among the speakers had to be named as fulfilling the requirements for today's religious educator he would surely be Frère Vincent. First and last, he was a good teacher. When you see one in action (it happens perhaps thrice in a lifetime), you are seized by the temptation to tear up old class notes on pedagogy. Young, bull-necked, and with a hob-nailed shoe protruding from under his shapeless La Salle soutaine, he delivered himself of a crystalline French in which the ancient words of Life sparkled. "They get weary of religion," he said with Gallic vehemence. "We tell them everything in some fashion in their first year, then elaborate on it, then tell it again and again as the years pass. We call it the concentric method, and they call it a bore."

He was opposed to any linear psychological pattern or any linear historical pattern. "All this has the aspect of a progression in learning but it is either false, or inadequate, or questionable

⁷ Frère Vincent indicated that his ideas had been realized in works such as those of Joseph Colomb, P.S.S., *La Doctrine de Vie au Catéchisme*, 3 vols. (Tournai: Desclée, 1955) and *Aux Sources du Catéchisme* (Tournai: Desclée, 1949).

progression." The true progression, he said, based on the Bible and liturgy, will flee a studied repetition and overlapping.⁷ It will have the courage not to teach certain things formally, or at all, until the child is ten, twelve, fourteen. That takes courage. That requires conviction in the teacher that not every year is terminal, and that he is not the skilled one capable of making everything clear. Because "you can't tell what's liable to happen to them afterwards," every child is stuffed like a Strasbourg goose in any given year. An enlightened progression is possible only when all concerned are agreed on the direction things shall take. This means, said Frère Vincent, that two teachers or three or as many as are like-minded will patiently and quietly go their way in the midst of a sea of repetitiveness, confident that in the slow disbursement of treasures old and new lies the secret to conveying their worth.

Our country is still feeling keenly the loss of her leading bishop of religious education, the Most Reverend Edwin V. O'Hara of Kansas City, Missouri. Within recent months a volume has appeared summarizing the work of the Confraternity of Christian Doctrine, of which he was long the episcopal chairman.⁸ The essays are extremely welcome as a summary of American progress. In the Church fruitful interchange of gifts and insights is the key to life. The papers and discussions from Antwerp should be available from Editions de Lumen Vitae, 184 rue Washington, Brussels, in about six months' time, for the further enrichment of our American efforts in religious education.

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The Catholic population of South Carolina has increased from 17,000 to 27,000 in the past six years; the number of priests has increased from 102 to 132, and the number of sisters from 230 to 336.

Rt. Rev. Msgr. Dorance V. Foley, rector of St. Patrick's Church, Dubuque, Iowa, was named president of Loras College, succeeding Most Rev. Bishop Loras T. Lane, who was appointed recently as Ordinary of the Diocese of Rockford, Illinois.

⁸ *The Confraternity Comes of Age* (Paterson, N. J.: Confraternity Publications, 1956).

THE SOCIAL DIMENSION IN MODERN EDUCATION

By Rev. Charles F. Donovan, S.J.*

ONE OF THE TRENDS of contemporary education that alert school people cannot afford to ignore is the emphasis on the group in education—group activities, group processes, group dynamics. Catholic educators often find that once they adjust to the unfamiliar terminology of an educational movement and distinguish between its faddish adherents and serious proponents, they discern in it a basic core of truth that is quite congenial to a Catholic viewpoint. So it is with the emphasis on the group in education.

Education is not necessarily a group affair, nor has it always been so regarded. For many centuries the education of the wealthy and noble classes was in the hands of tutors and governesses. Indeed the popular American definition of education as Mark Hopkins and a student on a log emphasized the conjunction of a master and one disciple. Nothing was said about a group, or a class, or a seminary being with the master. Nor perhaps would there have been room for them on the log.

Still, where many are to be educated—particularly where universal schooling is the ideal if not the law—education takes place socially, in groups, because of the numbers to be taught and the relative paucity of teachers.

THE GROUP FORMING THE SETTING FOR LEARNING

At the risk of oversimplification one may say that within the last hundred years education has gone through three successive stages as regards the attitude of the teaching profession towards the role of the group in learning. During the first stage collective education, education in groups, was regarded, in an unsophisticated way, as the most natural and economic method

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of handling mass production in learning. Children went to school in groups not because of any special educational value inherent in groups as such, but simply because it was more practical than having traveling teachers going from house to house. At this time, if there were any conscious reflection on the social aspects of group education, it was to consider the schools as a melting pot, where the national peculiarities of immigrant children would be submerged or removed by contact with the dominant Anglo-Saxon school population.

It seems that during this era of rugged individualism—which, I suppose, lasted until 1930—the chief educational function that the group, i.e., the school group, served was to be an arena for intellectual struggle, a proving ground for testing the individual student. Students were thrown together in fairly open competition, and by a process of natural selection and the survival of the fittest, weaklings were weeded out.

The competitive aspects of group education were taken for granted and cultivated in practice. It may be said that two of the important educational movements of the twentieth century began precisely as protests against the subordination of the individual to the group. After the turn of the century, the scientific movement in education made individual differences the center of educational concern—through tests, case studies, anecdotal records and the other devices that were developed. And Progressive Education, during its first phase—up to 1930—often went to extremes of individualism with its child-centered school. For a time, then, the pendulum of educational theory swung so far towards the individual and his needs that it became unfashionable to mention the group in education.

THE GROUP OFFERING THE OBJECT OF LEARNING

But this changed at about the time of the depression. The depression itself was partly responsible for the change, for people saw the shining armor of rugged individualism grow tarnished and they came to realize that collective effort, group co-operation, is essential to a healthy society. Some educators went too far to the left in their emphasis upon collectivism and socialism. But throughout the country there was a growing

social consciousness, and educators felt that the school, which is itself a society of pupils, is the logical and ideal place for teaching social responsibility and group co-operation. At this time we find Progressive Education shifting its emphasis from the child-centered school to the community-centered school. It is significant that the character education movement of the twenties, which was relatively individualistic in its emphasis, yielded to the education-for-democracy movement which ever since has been the dominant ideal held up for America's schools—a social rather than an individual ideal.

So many factors contributed to this social strain in American thinking and education, that to attempt even a partial enumeration of them would be out of the question. Certainly the challenge of totalitarian ideologies gave urgency to the plea for an education that would inculcate and practice democratic ideals. And the need for co-operative group living even at the lowest levels, at the school level, has been dramatized by the noble but awkward movements of the United Nations towards world co-operation. On the other hand, the philosophy of relativism having disposed of truth, whose communication had been the traditional purpose and justification of schools, thought it had an effective substitute for truth in group activity. Associated living became the new aim of education. This was the era of the social project, of group activity and socialized learning.

THE GROUP SHAPING THE LEARNING PROCESS

The third movement that has to do with the group in education is now about fifteen years old. It does not regard the group as the mere setting for learning, as in the first stage; nor as the object of learning, as in the second. It considers the group as a means in education. This is the stage of group dynamics.

Psychologists have established that people's learning varies, depending upon whether they learn in isolation or as members of a group; that the quality and amount of learning depend on the quality or temper of the group and its activity. The group is now regarded as a conditioner of learning. Group functions and influences are seen as shaping the learning process. Hence psychologists are trying to discover the laws of group learning so that this knowledge may be effectively applied to teaching

methods. A few examples of recent research in group dynamics and group reactions will indicate the trend and possible value of this movement. Ruth Berenda conducted several experiments to see whether children can be pressured into giving incorrect answers to simple problems first when the teacher gives the incorrect response and secondly when their classmates give the wrong answers. She found that children of all ages, 7 to 13, were influenced far more by the opinion of fellow students than by that of teachers.¹ It would seem that the opinions and attitudes of the peer group in school must be reckoned with by teachers. Kurt Lewin's experiments have shown that attitudes can be changed more swiftly and surely through group discussion and decision than through direct teaching or lecturing.² And Ronald Lippitt, director of the Center for Group Dynamics at the University of Michigan in conjunction with David Jenkins, conducted an elaborate survey of student and teacher opinion regarding school and schoolwork. In reporting their findings they made the following statement:

... It is clear from these results that the major concerns of students and teachers alike are not with the role of the teacher as instructor, or with the role of the child in the classroom as student. The overwhelming concern of both groups is with the quality of the relationship which exists between the teacher and the children in her classroom. This finding lends strong support to the hypothesis . . . that until students and teachers are able to establish a mutually satisfying working relationship between themselves, they will give primary attention to that relationship and the subject matter concerns will be given relatively little attention.³

EVALUATION OF ATTITUDES TOWARD THE GROUP

It would seem as though group dynamics will be able to throw light on the learning process and so offer added guidance to teachers.

¹ Ruth Berenda, *The Influence of the Group on the Judgments of Children* (New York: King's Crown Press, 1950).

² Kurt Lewin, "Group Decision and Social Change," *Readings in Social Psychology*, ed. T.M. Newcomb and E.L. Hartley (New York: Henry Holt Co., 1947), pp. 330-334.

³ David H. Jenkins and Ronald Lippitt, "Interpersonal Perceptions in the Classroom," *The Adolescent*, ed. Jerome M. Seidman (New York: Dryden Press, 1953), p. 598.

Each of the three successive attitudes towards the group in education has something of value for the educator. Surely the rivalry and emulation that was emphasized in the first phase has a licit place in education, though if exaggerated or unbalanced it is an evil thing, both morally and pedagogically. Followers of Rousseau and progressive educators wince when we speak of the natural competitiveness of man and the competitive world for which children are being educated. They would soften the nature of man and thereby change the world by eliminating competition in schools. In its extreme form this attitude is simply well-intentioned sentimentalism. Because a practice is subject to abuse is no reason for its automatic exclusion from schools. Abuses, not prudent use, should be outlawed. As a matter of fact, in the "bad old days" of traditional education teachers seem to have anticipated the spirit of group dynamics. For if the child didn't care about his standing in the peer group, the appeal to rivalry would have been meaningless.

The second stage of group-awareness in pedagogy honored gregariousness and social skills. These are indeed aims of education, but not the only aims. There has been so much stress on associated living and social adjustment and group activity and democratic procedures in education, that one is made almost antisocial in reaction. The fear grows that the integrity of the individual is being swamped and that sociologism, worship of the group, is becoming an absolute, replacing truth as the focus of education. Such a reaction is noted in authors like Arthur Bestor and Mortimer Smith. Yet here again abuses, exaggeration, and the shallow effusions of some writers must not blind us to the importance of the social dimension in education. Man is a social being, the school and the community for which it prepares are social organizations. It would be a tragic error to educate an individual as if the development of his mind and will and body in isolation were the sum total of education.

The relatively recent interest in group dynamics, which sees group processes as a means of education, is healthy as long as it does not lead to self-conscious group action or ignore individual integrity. Educators should be particularly aware of the role of the teacher's personality in the learning process.

And common sense dictates that we should explore the drawbacks as well as the reinforcements that may be present because the learning process is going on in a social situation.

A warning against overstressing the group part in education was voiced recently by David Reisman in his book, *The Lonely Crowd*. The teacher in the progressive school, he says, gives the children the impression that what matters is not their industry or learning but their adjustment in the group. He warns that in this setting children are supposed to learn democracy by underplaying the skills of intellect and overplaying the skills of co-operation and gregariousness. He concludes that with this emphasis, the school will come to be concerned not with achievement but with its internal group relations, its morale.⁴

THE GROUP IN CATHOLIC EDUCATION

As is our obligation, Catholic educators must attend to the pronouncements of investigators or theorists concerning the group in education. We should reappraise our own practices in the light of their illuminations and established conclusions, while at the same time studiously eschewing any of the faddism or fetishism that invariably encumbers a new educational movement.

To Catholic educators consideration of group values, of group processes, and of the relationship of the individual to the group comes as by second nature. For the great social truth that dominates and colors our thinking and our living, and hence our education is the fact of the oneness of all Christ's members in the Mystical Body. Here is a unity that transcends the harmony achieved or achievable in any merely human society or democracy. Its bond is sanctifying grace which brings the Christlife to the soul of all His members, lifting them to a living unity. Its fruit is charity—a charity which does for others not what one would have done to one's self; but which does for others what one would do for the Head, Christ Jesus. The fullness of Christianity does not exist nor can it be explained in terms of

⁴ David Reisman, *The Lonely Crowd* (New Haven: Yale University Press, 1953), pp. 83-84.

Christ and an individual soul. It involves Christ and all who are one with Him through grace. While salvation comes to individuals, it has essential group implications, for salvation is achieved in and through the Mystical Body of Christ.

These basic social facts of his faith, the Catholic educator, if consistent, applies automatically to education. When he sees a group of school children, he appreciates the individuality and individual worth of each one of them, for he knows God's evaluation of the worth of each of them—Calvary. And he also sees them as a unit with not only natural but supernatural bonds. In the truly Catholic school, there may be emulation and academic rivalry, but charity will preclude rancor or smallness. It would be unthinkable for a Catholic school to neglect co-operation, teamwork, and social skills, which are secular expressions for charity; yet these are not its only goals. For the same Master who said "Love one another" also gave the injunction to go to every nation and teach whatever He had said. There is, then, a content, both natural and revealed, to be communicated as well as a way of living to be learned. Catholic educators are in the best possible position to utilize any sound suggestions concerning the influence of the group in education, for we understand the meaning and the need and the fact of group operation and co-operation not only in the natural order, but in the supernatural as well—in the Mystical Body of Christ.

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Trends in zoning ordinances in many parts of the country pose a threat to Catholic schools, the Legal Department of the National Catholic Welfare Conference noted in its annual report, according to NCWC News Service in a release last month.

The twentieth biennial convention of the United Lutheran Church of America, held in Harrisburg, Pennsylvania, in October, adopted a resolution stating that parochial schools have a signal service to render to the Nation and recommended the establishment of such schools by Lutheran congregations where local conditions make such action advisable.

PSYCHOLOGY IN EDUCATIONAL PRACTICE

By William A. Kelly*

IN THE LONG VIEW OF HISTORY, the first half of the twentieth century will be epochal in the effect that the advance of science has exercised upon man's knowledge and understanding of himself. Especially in America, psychology as the scientific study of man has developed so extensively during the past five decades, that it may well emerge as the decisive science of the century.¹ Describing this extensive development in psychology from his vantage point of forty-five years of active participation in the profession, Dr. John F. Dashiell in an address at the Knox Conference on the Relation of Psychology to General Education (1954), stated:

American psychology is like a vigorous plant whose fronds are spreading in many directions . . . however, these spreading fronds grow from a common stalk and retain their vigor only so long as they remain attached to it.²

At the present time a dominant feature in this development is the emphasis placed upon the applied aspects of psychology. Not only have technological advances opened vast new opportunities for application, especially in the clinical and counseling phases, but also industry, government, and military services have recognized new areas in which psychological applications may be utilized advantageously. Actually anything which concerns man has a psychological aspect and so all human endeavors and activities can be approached psychologically. This emphasis upon application is not at all strange, for other

* William A. Kelly, Ph.D., professor in the School of Education of Fordham University, delivered the contents of this article at the presidential address at the Tenth Meeting of the American Catholic Psychological Association, in Chicago, September 1, 1956.

¹ G. W. Allport, *The Individual and His Religion: A Psychological Interpretation* (New York: Macmillan Co., 1954), p. v.

² R. S. Harper, "The Knox Conference on the Relation of Psychology to General Education," *The American Psychologist*, IX (December, 1954), 804.

sciences, notably chemistry and physics, and mathematics as well, have experienced a similar history.

The insights which scientific psychology has provided through research resources constitute a framework of concepts, facts, principles, and values concerning human nature which endeavor to explain man's mental life, behavior, and personality, as well as his relations to his fellowmen and to his environment. The problem now confronting psychology is not one of comprehension but rather of application of these insights. The significance of modern psychology is dependent not alone upon research carried on and results produced in experimental laboratories, for, research is not wholly complete when reported, data do not speak for themselves, facts gathered are not meaningful per se. The technical knowledge which research and investigation represent, must be interpreted, translated into utility and made widely available.

RELATIONSHIP OF PSYCHOLOGY TO EDUCATION

The major field for applying psychological knowledge has always been education. In fact, the first branch of psychology definitely to have flourished in America was educational psychology, involving both understanding and methods of psychology in their applications to the learning-teaching process, with focus upon and emphasis directed toward the classroom situation. Men who played important roles in the development of psychology in America were interested in its application to education and contributed directly to the basic research which constitutes the foundation upon which much of modern educational theory and practice rests.³ Pioneers in applying the scientific methods of psychology to education were Thorndike, Judd, and Terman. In addition Cattell, G. Stanley Hall, and William James also contributed much to the work which has given educational psychology its basis as an applied field. It is noteworthy that each of these men served as president of the American Psychological Association. Moreover, during the early decades of the

³ E. G. Boring, *History of Experimental Psychology* (rev. ed.; New York: Appleton-Century-Crofts, Inc., 1950), p. 569; E. A. Haggard, "The Proper Concern of Educational Psychologists," *The American Psychologist*, IX (September, 1954), 539-543; A. A. Roback, *History of American Psychology* (New York: Library Publishers, 1952), pp. 377-379.

century psychologists whose interest was fundamentally educational led in the development of the areas of learning, individual differences, the developmental processes, personality, emotions, and measurements.

Educational psychology derives its meaning, its purposes and its functions from two disciplines—psychology and education. In straddling these two disciplines, however, it seems to have developed peripheral associations with both without actually becoming an integral part of either. The result has been that the many contributions which educational psychology has made to both fields have lacked the recognition and prestige which they have merited. Several groups within the two fields recently have made efforts to clarify in a definite and explicit fashion the relationship of psychology to education. Among the psychological groups which have been seriously concerned with this task are several committees of Division 15 of the American Psychological Association, the Division of Educational Psychology. In fact at the most recent meeting of A.P.A., in September, 1956, the Committee on Relations between Psychology and Education (Division 15) held an open meeting at which a panel of seven educational psychologists discussed the situation. The most active consideration given to this problem in the field of education is the report by the Executive Committee of the National Society of College Teachers of Education, entitled *Educational Psychology in Teacher Education*.⁴ There has been a noteworthy agreement expressed in the reports issued by the groups in both fields that more than a nebulous relationship exists between psychology and education. In fact, each group recognized that since all educational practices are deeply rooted in psychological foundations, educational psychology is essentially and fundamentally an area of applied psychology and the educational psychologist is primarily a psychologist whose field of application is the school.

The concern of the various committees within both fields has been primarily with the organization and co-ordination of the services which psychology can render both to implementing educational practices and likewise to the professional prepa-

⁴ W. W. Cook and W. C. Trow, et al., *Educational Psychology in Teacher Education*, National Society of College Teachers of Education, Monograph No. 3 (1953).

ration of teachers and other educational specialists. This concern has led to the consideration of very practical aspects, that is, to the making of recommendations concerning the place of educational psychology in the training of the teacher, the professional preparation of the educational psychologist, the contents of textbooks in the field, and the treatment of various areas of the subject matter contained in these texts. Undoubtedly these aspects are significant but it seems that the various committees, in limiting their concern to these phases, have overlooked an issue which is much more basic. This issue involves the development of an understanding of the strategic position which educational psychology occupies as the foundation science upon which all educational practice rests. It involves an appreciation of the opportunities which educational psychology affords for expanding the knowledge of human behavior through systematic research programs pertaining to learning, problem solving, maturation, personality development and adjustment, and other key problems involved in the educational process.

The problems to which educational psychology is devoted are genuinely important, and involve some of the most significant with which man has to deal. They concern vitally the activities of the individual pupil in the school situation together with the effects and changes which are produced in mental, social, emotional and moral development. Since the educative process is concerned with the whole individual, with his abilities, attitudes, needs, interests, values, ideals, and outlook on life, educational psychology has the responsibility for providing the psychological principles governing growth, development, and maturation; individual differences, particularly the provisions for gifted and retarded; personal and social adjustment; character formation; guidance and counseling; and most fundamental of all, the motivation, direction, transfer, measurement, and evaluation of learning.

Roughly then educational psychology is concerned with two large areas: the study of the learner and of the learning process. This encompasses a great deal of content and implies contributions from many phases of psychology. It involves through a process of integration and correlation, the merging of materials derived from the social and clinical phases with the most rele-

vant experimental research on learning. It has aptly been said that educational psychology is the meeting place of all of the studies concerned with the individual.⁵ Hence, all developments in psychology require examination for educational implications. For example, modern research in social psychology and in child study has yielded valuable information regarding the learning of attitudes and values, social adjustments, conduct traits, loyalties, and ideals. The utilization of such materials will be of aid in the effective study of some of the central problems involved in the educative process.

TRANSLATING PSYCHOLOGICAL FINDINGS INTO EDUCATION

There is need, therefore, for exploring, co-ordinating, systematizing and integrating the relevant psychological materials which can be translated into educational practice and, it might be added, as an aid in overcoming the artificial dichotomy between research and the technology of application. There is need also to interest psychologists who are not working in schools or with problems of education but who are engaged in general, clinical, developmental and social areas, in recognizing the educational implications of their research and theories. As Snygg has so well stated:

All psychologists have a personal stake in educational psychology. In the first place, the status and prestige of psychology as a profession depend to an uncomfortable degree on its effectiveness in the field of education. Almost all candidates for teaching certificates are required to take at least one course in educational psychology and a large percentage of them take no other psychology courses. To most members of this large and influential group, psychology means the educational psychology course they took in college and their attitudes toward psychology and toward psychologists will depend upon the effectiveness or ineffectiveness of this course

In the second place educational psychology is important to psychology as a proving ground for theory and as a source of new concepts. The educational psycho-

⁵ Haggard, *op. cit.*, 539.

logist who fulfills his function by actually working on educational problems is required to deal with problems which can be ignored or postponed in the laboratory. The need for the educational psychologist to deal with a wider range of phenomena has always tended to make him more receptive to new concepts and has caused theorists in educational psychology to anticipate the concepts of the experimental laboratories.⁶

Educational psychology involves a scientific approach to an understanding of the learner, of the learning process, of the teaching process, and of the ways in which the outcomes of the learning and teaching processes may be appraised and evaluated. While it has the responsibility for selecting, organizing, and interpreting the facts, principles, materials, and techniques derived from the various aspects of psychology which have a practical and functional bearing upon educational practice, nevertheless, it does not serve merely as a sort of "middle man" between psychology and education, extrapolating from laboratory data and providing teachers with "rule of thumb" procedures. The material and data from the various areas of psychology will become useful only if and when the range and possibility of educational meaning and application have been explored adequately and critically. This involves the task of verifying for educational application the validity of research findings in the various areas of psychology.

The implications of psychological theory in educational practice must be particularly explicit in the area of learning, because of its fundamental importance in the understanding and control of human behavior. Since all complex human behavior involves learning its pervasiveness in the life of man is recognized generally. Likewise, since it is obvious that education is possible only because human beings can learn, it is evident that learning is the basic phenomenon and the key aspect in the educative process. The main business of the school is learning, and extension of knowledge concerning learning will have a direct and profound effect upon educational practice. Accordingly, the scientific study of learning constitutes the central theme and is the proper concern of educational psychology. An under-

⁶ D. Snygg, "Special Review: Some Recent Texts in Educational Psychology," *Psychological Bulletin*, LVIII (November, 1955), 511.

standing of how the pupil learns and of the conditions under which he learns best is the first and major contribution which psychology can make to educational practice. Actually how well the pupil in school will learn depends upon the extent to which the classroom teacher understands and applies what is known regarding the process of learning, for teaching is the applied psychology of learning.

SCIENTIFIC STUDY OF LEARNING

The scientific study of learning not only gives promise of providing solutions to many complex problems, but also has an important bearing upon the methodology employed in, the aims set for, and the objectives sought by the educative process. This scientific study of learning will involve any phase of psychology which will add to the understanding of the learning process. Moreover, all of the materials considered within the domain of educational psychology have meaning fundamentally as they relate to learning. Thus, measurement to ascertain capacity to learn and appraisal of progress attained and guidance and counseling to provide for efficient learning and to determine the sources of learning difficulties serve to provide knowledge regarding the conditions regulating the process of learning. In order to be effective in influencing educational practice, psychology must provide scientifically correct information concerning how learning takes place, what should be learned and the specific ways in which pupils learn definite types of materials. In addition, it must also provide accurate information regarding the thought processes in relation to classroom learning, the means to be employed to re-enforce learning, the satisfaction attained through interest in and attitudes toward the materials learned, the levels of maturation at which pupils learn best materials of various degrees of difficulty, the types of motivation which will function successfully in classroom situations with pupils who are bright and also those which will work with pupils who are slow in learning.

Proper appreciation of available evidence concerning learning, derived from experimental psychology should exercise a significant influence upon educational practice. In fact, experimental research particularly in the area of retention and some

aspects of motivation has provided facts and information which have led to insights which are valuable in educational application. However, educational psychology must do its own research in order to ascertain the relevance of these findings for educational practice. Experimental results are useful only insofar as they relate to actual purposes and conditions in the school. Before there can be assurance that experimental findings are useful, these findings must be tested in a school situation in order to verify their application in practice, and also to complement and extend them in ways serviceable to the teacher. Moreover, in order to aid in the solution of the problems of children's learning in school situations, it is essential to test experimental findings at the level at which application is to be made. Educational psychology must be extremely cautious about making too hasty a translation of experimental findings to the classroom, since learning has a much broader denotation in the classroom than in the laboratory. The situations in school learning are much more complex, involving the interaction of many factors and so do not follow the simple model of the laboratory experiment. Likewise, conditions in the classroom cannot be controlled with the preciseness commanded in the laboratory. While it is well nigh impossible to carry experimental findings across to the school room in exact detail and with full value, nevertheless experimental findings do furnish leads worth testing in practice.

Providing information and facts without a background of theory in terms of which to interpret and point up the implications of these facts and information lessens the effectiveness of their influence upon educational practice. Theory lies close to the heart of practice and lack of clarity concerning theory leads to a corresponding lack of clarity in practice. There exists a definite need for a close integration of theory with practice and "it is to be hoped that an increasing number of psychologists will find this task attractive."⁷ However, there is general acknowledgment that because a satisfactory systematic treatment of the aspects and phenomena of learning has not been achieved, considerable confusion surrounds current professional thinking concerning the nature of learning. Within the field of educational psychology it has long been recognized that it is essential

⁷E. R. Hilgard, *Theories of Learning* (2d ed.; New York: Appleton-Century-Crofts, Inc., 1956), p. 488.

to determine a theoretical structure to facilitate the organization and application of the knowledge regarding learning, a structure upon which may be built a sound and reasonable pattern of educational practice. The competing theories developed in co-operation with programs of experimental research have not been very useful to educational psychology in its endeavors to deal with the complexities of learning in the classroom. The need persists for a meaningful, comprehensive, systematic, testable theory to explain how and in what ways learning takes place, a theory which will encompass the kinds of learning in which man engages and which will really influence the work of the teacher in the school situation.

Educational psychology is the most likely source for the development of an adequate theory of learning. It occupies a strategic position to achieve the clarification of differences, the synthesis of the common factors, the reconciliation of the valuable elements of conflicting interpretations together with the formulation of clearly defined principles in terms particularly of a development and cognitive nature which can be verified by psychometric and experimental research to determine their relevance for educational practice.

SHORTCOMINGS OF CURRENT LEARNING THEORIES

A theory of learning which is meaningful and comprehensive must be based upon an adequate and correct understanding of the nature of man and of his mind. It is necessary to know what man is before it is possible to study effectively what man does. Most of the current theories of learning consider man as a "physicalistic machine". However, the nature of man as a being in whom reason is dominant indicates that human learning is rational, and accordingly the aspect which must be stressed in a comprehensive theory of learning, is the cognitive factor. That education is concerned with concept formation, with problem solving, with critical and reflective thinking, with discovering and expanding meaning, with deepening understanding points the direction for the formulation of a theory of learning to guide the educative process in achieving these purposes. Educational psychology could well base the formulation

⁸ Haggard, *op. cit.*, 541.

of learning theory upon Arnold's definition of learning as, "setting up a new goal of knowing and doing and finding rationally approved means to achieve it. This definition implies that human learning is rational, based upon recognition of means-ends relations and deliberate choice of means and ends."⁹

A serious limitation in the development of an adequate theory of learning is the fact that much of current theory has been elaborated from evidence furnished almost exclusively by studies of animal behavior. Melton has described the situation in this way:

One obvious criticism of what has happened in the last 25 years is the domination of theories of learning by the rat. . . .¹⁰

I predict that there will be a social revaluation among students of learning wherein man establishes his dominance over the rat¹¹

Granted that animal studies offer certain advantages in the way of simplification and control, nevertheless, experiments with animals, which lack symbolic and verbal capabilities, cannot provide adequate information regarding how children comprehend the meaning of fractions or grasp the significance of the printed word. Results of animal studies cannot be used by analogy to direct learning practices with children in school, and animal experiments have made little, if any, contribution to the theory and techniques of classroom learning. Accordingly, in its endeavors to formulate a learning theory, educational psychology is obligated to conduct intensive and extensive experimental research in the classroom situation utilizing children as subjects and on an ideational and problem-solving level. This trend is substantiated by Melton who has stated:

There will be a sharp upturn in the interest of psychologists in the use of human subjects as the focus of research and theory shifts to the learning of organisms

⁹ M. B. Arnold and J. A. Gasson, *The Human Person* (New York: Ronald Press Co., 1954), p. 337.

¹⁰ A. W. Melton, "Present Accomplishment and Future Trends in Problem Solving and Learning Theory," *The American Psychologist*, XI (June, 1956), 279.

¹¹ *Ibid.*, 280.

capable of symbolic and verbal activities of the highest order. In particular . . . children of all ages will become the preferred subjects of theory and experiment in learning and problem solving . . .¹²

Another shortcoming in current learning theory is the fact that even when human subjects have been utilized, a large proportion of the investigations have been concerned with meaningless, rote, piecemeal, segmental materials which involve artificial verbal responses rather than with learning which is meaningful to the child and related to his activities. The findings of such studies do not constitute a proper basis for making recommendations to the school and surely could not appeal to the solution of problems or the development of initiative. Educational psychology is committed to the basic principle that learning is most effective when the learner is aware of and understands meaningful relations between and among the elements of the matter to be learned and is aware of the goal which he strives purposefully to achieve.

Hilgard in the new edition of his *Theories of Learning*, in discussing the improvement of the contributions of psychology to the practical understanding and control of learning, advocated:

Psychologists should lean more heavily on studies of problem solving and creativity than on studies of rote learning . . . Of far more practical importance is the ability to make relevant use of past experience in facing new problems, of maintaining motivation until a difficult task is completed and a baffling problem solved, . . . of learning how to diagnose a problem; how to fill gaps in necessary knowledge . . . how to use information in relation to presented problems . . .¹³

Finally, since all educational efforts aim primarily at efficiency in learning, first, as it is applicable in school and then as applied to life situations, so in a comprehensive theory of

¹² F. J. Kobler, "Contemporary Learning Theory and Human Learning," *The Human Person*, ed. M. B. Arnold and J. A. Casson (New York: Ronald Press Co., 1954), pp. 314-329.

¹³ Hilgard, *op. cit.*, 488.

learning which is to exert influence upon educational practice, the pivotal issue must be the crucial problem of transfer of learning, involving generalization and the development of intellectual habits. The essential test of learning is its transfer value. In fact, 'that which does not transfer is educationally worthless if indeed not a positive encumbrance.'¹⁴ All programs of education are considered preparations either for further learning or for life situations. Education necessarily implies transfer for it is an activity which never becomes exhausted but which grows always broader and wider affecting everything one does. It is not mere possession of knowledge, but ability to reflect on one's knowledge and to translate life's values into concrete acts. Transfer can be achieved only by promoting understanding; by generalizing insights, by making relationships meaningful in order that learning may be applied to a wide range of situations.

CATHOLIC PSYCHOLOGISTS AND CATHOLIC EDUCATION

There seems to be a particularly compelling reason for Catholic psychologists to be interested in the implications of psychology in educational practice. The Church has developed and maintains a complete system of education which encompasses the whole aggregate of human life. This system which includes all scholastic levels from the kindergarten through the graduate and professional schools of the university is designed to accomplish the complete formation of man. It involves necessarily the learning-teaching situation and, consequently, is confronted by all of the complexities inherent in that situation as well as by the countless problems which grow out of it. Technical psychological knowledge interpreted properly, made available generally, and applied adequately offers help in understanding these inherent complexities and aid in the solution of the resulting problems. Catholic psychologists have much to contribute toward accomplishing the integration of modern scientific psychology with education. However disparate their interests in various aspects of psychology, nevertheless, they are in agreement concerning the nature of man, the ultimate

¹⁴ I. B. Stroud, "Experiments in Learning in School Situation," *Psychological Bulletin*, XXXVII (December, 1940), 777-807.

meaning of life and of the Universe which provides a common starting point and a frame of reference for practical collaboration with education. This would seem to be in accord with the basic purposes for which The American Catholic Psychological Association was founded, namely, to interpret to Catholics the meaning of modern psychology, to advance its acceptance in Catholic circles, and, above all, to work toward the integration of psychology with Catholic thought and practice.¹⁵

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Students of nursing in seven Catholic colleges and Universities will participate in the Professional Nurse Traineeship Program, a U.S. Public Health Service program which was announced in October and which is supported by a Federal Government grant of \$2,000,000.

Rev. Edmund A. Walsh, S.J., founder of the School of Foreign Service at Georgetown University, died last month in Washington, D.C.

President Eisenhower has proclaimed December 10 as Human Rights Day. It was on this date in 1948 that the General Assembly of the United Nations adopted the Universal Declaration of Human Rights.

By the end of 1956 the total cost of Catholic school building projects in England completed in compliance with the standards of the Education Act of 1944 will be about \$55,000,000. Since 1950 the total number of Catholic schools in England has increased from 1,833 to 1,910, and the number of pupils taught in them from 395,000 to 459,0000.

The House of Representatives of the New Zealand Parliament last month rejected a petition of the New Zealand Holy Name Society for aid to Catholic and other private schools.

¹⁵ W. C. Bier, "The Place and Function of the Department of Psychology in the Liberal Arts College," *Bulletin of the National Catholic Educational Association*, L (August, 1953), p. 193-198.

MAKING ENGLISH INTERESTING IN SECONDARY SCHOOLS

By Brother Felician Patrick, F.S.C.*

IN THE MIND OF THE AVERAGE secondary school student, the courses suffering most from poverty of motivation are often the latter two years of English. Of course, there are still the well-worn reasons for the course, which chime 'round annually in the teacher's introduction. But all about him, courses new to him, with cogent bases in his own needs, are occupying the student's mind and monopolizing his enthusiasm. In competition with chemistry and physics, bookkeeping and stenography, foreign language and problems of democracy, he finds his eleventh and twelfth year of English hard to get excited about, especially if he's told "You need to express yourself well when you apply for a job"; or "Colleges always demand a good background in literary history"; or worst of all "The semester examinations always cover this material." What is needed is one governing motive—at least in the teacher's mind—that can make English fresh and interesting for people past fifteen.

Admittedly, it is difficult to arrive at one over-all basis for a course which often includes five or six widely different phases. In the course structure where all students "take" four years of English labeled simply I, II, III, and IV, with relatively little specialization or elective choice, the English course has actually to encompass all the following elements: study of literature for understanding, enjoyment, and evaluation; study of language and vocabulary; composition, written and oral; and group discussion, sometimes as a separate entity.

LIBERATING BY LIBERAL ARTS

The one all-inclusive and satisfying reason for doing all these things well is that an English course of this kind really amounts

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to a distillation of liberal arts for the high school student. This is especially true when other subject areas that could be liberalizing for the student, fail to attempt such a goal. Religion courses sometimes shrink unduly from excursions into practical application of dogma; social studies all too often are fact-bag courses; mathematics and science programs stress the absorption of data while languages (necessarily) transplant vocabulary from books to students. But the student is ready for a more profoundly rational form of activity, and there is no valid reason why his final two years of secondary English could not be fully rational every step of the way, demanding use of all the powers of the student's mind. It is quite possible for even gifted students to progress all the way to a bachelor's degree under Catholic auspices and remain a human filing cabinet, deeply and truly ignorant of the central tradition of human thought and its culmination in scholastic philosophy and theology, of the value of non-utilitarian interests, and of the true import of Christianity in life. Naturally, the high school English teacher will not lecture on metaphysics; but he can (and must) introduce his students to the liberal tradition in ways that we shall attempt to outline in some detail.

Not only the gifted, however, or the average are to be started haltingly in liberal arts during high school English. They're all surprisingly rational when given the chance, and terminal students are not necessarily dense; they may merely be broke. While they will escape the narrowing effect of the cult of engineering and economics on the "university" campus, they are even more subject to the confining tyrannies of the moment in the world around them.

Knowing, then, what he wants to achieve—but not abstractly announcing his purposes the first day—the English instructor might quite consciously set out to free his students from 1956 and all the conformity it implies, in other words to liberate them by liberal arts. This governing objective will take different forms for the various phases of the course itself.

MOORING MEANING WITH LINGUISTIC RIGOR

Always primary is training to understand the meaning of the written and spoken word, a nationally minimized skill in the era

of glandular thinking and the substitution of smiles for syntax. To have any intellectual moorings, the student needs to be reminded that words do have definite meanings by long convention, apart from his subjective reactions to them; and that, because of the power of ideas, the use of language imposes a responsibility. Here, in his most basic function, the teacher of English meets one of his hardest tasks, finding even his own professional literature often soggly enmired in the jargon of relativism.

Doubly necessary for the Catholic teacher is this sense of linguistic rigor. Theology demands intellectual discipline and a sense of definition. In teaching students to grapple with difficult matter and wrest its meaning from the page, the English teacher can help materially to provide the habits of mind needed for religion study worthy of the student's level of maturity. He's beyond memory and emotion; but who's to show him how to think and to grow in faith? How is he to challenge popular misunderstandings of the Church if he still attaches the Hollywood meaning to terms like "medieval" and "Inquisition," neither of which misconceptions should get past Chaucer or Poe, respectively.

Along this same line, all agree that students must be coaxed into liking to read, since all art exists primarily to cause refined pleasure and reflect the Source of all Beauty. But enjoyment of that sort takes training, and is very far from the pitfall of the easy-reading program which through failure to challenge may well fail to educate. No matter how slow the students or how "practical" the aims of the school, the English teacher belongs amid the best authors. The top men should get the most class time. Neither Chaucer nor Shakespeare wrote for an elite audience; and their survival has been caused by internal vitality, not the spread of literacy. In literature as in all else, Senior Nineteen, or Four M, or whatever *you* call it, should at least be introduced to the major leagues, and if possible brought to enjoy the encounter.

No philistine ought to face daily a class in English III or IV. The teacher should enjoy or at least admire all the arts, influencing the students in the same direction more by example than constant nagging. Yet, prudence provided for, he must unblush-

ingly confront the Great National Brotherhood of Mediocrity which stifles so much appreciation of the beautiful among high school students. As the class more or less consciously seeks refuge among his opposites in politics, entertainment, business, colleges, and his own faculty, the English teacher should smilingly antagonize them with such statements as "You live, it's been proved, in a condition of mental slavery"; or "You know, you're not allowed to like good music"; or "Of course you're forbidden to think for yourself about this." Any students who fail to bite at these may be presumed dead.

Closely linked to the "thinking" phase of English is the development of self-expression ("communication skills," may heaven help us!). Here, as all know, is the chief source of the "same old stuff" attitude. It is possible to avoid routine, with a blend of straight formal grammar (duly minimized) with units on usage, vocabulary, written and oral composition, and elementary research. Centering attention on the dominant mistakes made in the class's writings can give grammar lessons the aspect of a lab (all genuflect here). Similarly, a technique like the tape-recording of oral compositions can lift the period above the ordinary. But with some groups, this whole branch of the course can be made new by an approach through elementary philology, stressing not showy derivations in long strings, but basic laws about the nature and development of language. Not a dry and time-consuming project, be it emphasized, but an introduction and recurring motif to unify and deepen the fragmentary points of usage as they roll along.

APPRAISING IDEAS THROUGH DISCUSSION

Building on the twofold basis of understanding and expression, the teacher must stress the ability to evaluate the ideas of others, combatting the admen's conditioning that has brought on so much blind worship of unqualified authority. For example, Bacon and Newman on the subject of education furnish interesting contrasts with the catalogs compiled by many an ROTC unit and many a Reverend Dean; and this contrast should clang in the minds of the students in the English classroom. In cities afflicted with uniformly poor journalism, the teacher sees to it

that the problem dawns on the student through his own independent experience. As his fellow students deliver short talks, each member of the class should be responsible for comments on content and method. But after an assembly or an event of importance, English time is well used if it is devoted to orderly discussion for its own sake, especially if no other spot on the roster will allow the student to let off this kind of steam. The average half-cocked editorial on teen-age driving (or teen-age anything) can draw from their shells many who never otherwise seek to be heard. Just as in religion at times, the English class should, occasionally, be a forum for the students' thinking about a local strike, a local utilities machination, housing, prejudice and the like. Yes, many students improve greatly in self-expression during such sessions; but the teacher never quite remembers to tell them that. Of course, the instructor runs grave risk of learning a great deal himself from hearing the students' first-hand information on many such topics.

TRANSCENDING PRESENT ON A THEME

Perhaps most important of all among the phases of his overall liberalizing motive, is the English teacher's desire to help his students transcend the limitations of their corner in their neighborhood, their race, their city, their century, and the brainwashing to which our adult world continually subjects them, chanting: "Conform. Be a good mediocre worshipper of cars, appliances and sense pleasure. Desire; buy." It is in this sense especially that the English teacher is honored with the task of liberating his prisoners of the present. And in their first, then repeated, reactions to his jesting but relentless assaults upon the confinement of their minds, the teacher of English finds his most abundant reward. A very large class, having read *Macbeth* carefully, will react to a recorded version so visibly as to convince themselves of its true dramatic power. The humanity of Chaucer, the music of Milton, the irony of Browning, and the intelligent ebullience of *My Fair Lady* actually do penetrate the curtain of resistance set up by the cult of mediocre conformity.

One procedure which is particularly helpful in attempting to transcend the present can be taken when the students have

accumulated something of a background in the field of literature. It is to weave together various examples of a particular theme, for example, *Faust*, from various nations, eras, and art media, asking for more from the floor. Once again the teacher is in danger of learning, and will accumulate far more modern examples than he started with. Weaving time-spanning patterns around such figures as Arthur and Ulysses, showing each age's different treatment of the same theme, puts the student on the threshold of true education. Few indeed will fail to respond, for instance, when the recognition token of the medieval romances is shown to be the direct lineal ancestor of the silver bullet.

That the "liberal arts" teacher of English is helping the students religiously should be evident. Training to think, evaluate and enjoy in a truly human manner (instead of as a large conditioned reflex) can form a priceless basis for the action of Divine Grace. Moreover, on the natural plane itself, spiritual goods are everlasting by nature; and the teacher who has affected the spirit has done work which can never cease to be.

CONCLUSION

Thus, in conclusion, a twofold appeal is in order. From teachers of English, one might ask the most profound view of our role in secondary education, especially since English as a subject of lasting value need bow to none. It is among the few curriculum areas whose main objectives will survive the guided missile, since it is concerned primarily with people's spiritual souls; and those last forever.

From administrators, English teachers might well seek greater flexibility of course content and objectives, since here even more than elsewhere the course needs to be geared to each group. Overstress on literary history, for example, is hard to justify and consumes valuable time that could be used for true mental training. Pinpoint syllabi of "what to read" and "what usage to cover" have no realistic relationship to the teacher's aims. The low point in this matter can be reached in preparation for a widely given objective test, in which literary facts and the language of another era and planet are demanded of all learning levels alike. Besides, it is questionable whether in an area so spiritual as the

understanding and judging of the beautiful, there could be such a thing as a valid objective test of any sort. But such problems, mentioned only in their relationship to our governing-motive idea, demand fuller and separate treatment.

Thus, we urge the most ideal motive upon the teacher, that of introducing his students as profoundly as possible and as entertainingly as possible) to the liberal arts. If the teacher of English does not attempt to initiate the true training of his students' minds, it may not ever begin. Teachers of other subjects are far less free to do so; and on many an imposing campus the students are no nearer the true Christian liberal arts tradition than are their classmates who stopped short of college.

* * *

The Cardinal Gibbons Medal, presented annually by the Alumni Association of The Catholic University of America, was awarded last month to Senator John F. Kennedy.

Rev. John L. Ott, S.M., until recently superior of the house of studies of the Brothers of Mary at The Catholic University of America, died last month in Poughkeepsie, New York.

Six Catholic colleges and universities participated, along with sixty-one other privately supported institutions, in Eastman Kodak Company's 1956 grants to education totalling \$300,000. These grants were limited to colleges and universities whose graduates have been employed by the company for the past five years.

The third International Congress of Catholic Teachers will be held in Vienna during the summer of 1957, the World Union of Catholic Teachers has announced. The Union comprises national federations of Catholic teachers in more than fifty countries. The first meeting of the group was held in Rome in 1951; the second in Amsterdam in 1954. The theme of the 1957 congress will be "The Position of the Teacher in International Life."

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A FOLLOW-UP STUDY OF THE CATHOLIC HIGH SCHOOL GRADUATES OF PORTSMOUTH, OHIO, 1940-1950 by Sister M. Wilfrid Butler, O.S.F., M. A.

This survey entailed an investigation of 320 graduates of the Catholic secondary schools of Portsmouth, Ohio, from 1940 to 1950. An attempt was made to obtain information regarding these graduates with reference to their spiritual, educational, social, and economic status after leaving high school.

Data secured by means of a questionnaire gave insight into the ideals, attitudes, and habits of the responding graduates. The data also emphasized the necessity of better preparation for college as well as improved articulation with Catholic colleges. Many suggestions were offered by the respondents for an expanded and enriched curriculum, particularly in the commercial department where a need for additional courses was expressed by the former graduates. Multiple and varied suggestions were received for an improved vocational guidance program and a school placement bureau.

A CRITICAL ANALYSIS OF DESIGNS FOR INTEGRATION IN SECONDARY EDUCATION by Reverend Joseph Bates, S.V.D., M. A.

The purpose of this study was to examine plans which have been proposed in the past 30 years for the integration of secondary education.

The integrating plans in curriculum now used in the public schools are identified according to the organization they take either in wider concepts of subject matter or in direct concern with the common needs of youth. The number of schools actually experimenting with broader curricula are relatively few, but the number is increasing. It would seem from the literature that basic skills and knowledge are not being neglected in the integrated

* Manuscripts of these M.A. dissertations are on deposit in the library of The Catholic University of America and may be obtained through inter-library loan.

curriculum and that other values such as pupil-interest, growth, and social adjustment are added.

A STUDY OF CERTAIN BASIC PRINCIPLES OF GUIDANCE AS SET FORTH BY TEN MODERN AUTHORS AND CHRIST IN HIS LIFE AND TEACHING by Ella J. Chmiel, M. A.

This study aimed to study the writings of ten leading educators in the field of guidance and to compare their principles of guidance with those of Christ.

It was found that the ten leading writers in the field of guidance do not follow the true Christian philosophy of life and education as contained in the teaching of Christ and His Church but for the most part base their principles upon naturalistic and materialistic philosophies which are in opposition to Christianity because they ignore the most important aspect of man, his religious and spiritual side. The principles as set forth by these writers are valid principles—good and true as far as they go—but for deeper and more vital principles of guidance one must turn to the teachings of Christ Who is "the Way, the Truth, and the Life."

THE EDUCATIONAL ACTIVITIES OF ARCHBISHOP JOHN T. McNICHOLAS, O.P., 1925-1950 by Sister M. Francine Nason, C.S.J., M.A.

The purpose of this dissertation is to trace in broad outline the multiple educational activities of John T. McNicholas during his 25 years as Archbishop of Cincinnati, not attempting, however, to analyze deeply the far-reaching effects that this prelate may have exerted in the field of education in general and of Catholic education in particular.

From the investigation the writer concluded that Archbishop McNicholas was a superior educator possessing foresight and energy of execution. His influence heightened the educational prestige of his own archdiocese and will continue to be felt wherever and as long as there are schools and teachers.

A STUDY OF THE EFFECT OF FOLK DANCING ON THE SOCIAL ADJUSTMENT OF FOURTH GRADE CHILDREN by Sister M. Joanie Hogan, O.P., M.A.

This study was undertaken to determine experimentally the

effect of participation in folk dancing on the social adjustment of fourth grade children. The California Short Form Mental Maturity Test and the California Test of Personality revealed the similarity in intelligence and in social adjustment in the control and experimental groups at the outset of the study. After a seven-month period, during which time the experimental group took part in two forty-minute dance lessons each week, another form of the California Test of Personality was administered.

The following conclusions were reached: (1) The physical education program with emphasis on dances and rhythms is valuable in assisting the child in his personal and social adjustments. (2) The greatest personality improvement in the experimental group was made by boys and girls whose total adjustment was below the 45 percentile in the first testing. (3) The children in the control group whose total adjustment was below the 45 percentile in the first testing not only registered low in the second testing but seemed to retrogress.

THE HISTORY AND PRESENT STATUS OF LEGAL RELATIONSHIPS BETWEEN THE STATE OF MISSISSIPPI AND PRIVATE ELEMENTARY AND SECONDARY SCHOOLS by Sister M. Grace Pickard, R.S.M., M.A.

The purpose of this dissertation was to investigate and summarize the historical development of legal relations between the state of Mississippi and private schools between 1870 and 1954 and to appraise the effects of these relationships.

The State Constitution, state laws, state department regulations, court decisions, official opinions of state officers in reference to private schools, and pertinent material in records and reports of private schools in the state were used as sources.

The investigator commended Mississippi for legislation which considered pupils in private schools as citizens of the state with just claims to benefits for the welfare of the individual child, but pointed out that the recent enactments forbidding transportation to students of private schools was in contradiction to the theory which prompted granting of free textbooks, health services, and school lunches without discrimination.

A STUDY OF THE LEGAL ASPECTS AND THE ADMINISTRATION OF FREE TEXTBOOKS FOR PAROCHIAL SCHOOLS by Sister Mary Columba Allen, R.S.M., M.A.

This study aimed to investigate the origin and the provisions

of the state laws which provide free textbooks to parochial schools in Louisiana, New Mexico, Mississippi, Oregon, Kansas, and West Virginia; to determine the extent to which parochial schools of the respective states are utilizing free textbooks, and to study the effectiveness of the free textbook policy in the parochial schools.

The following sources were used: the text of the free textbook laws, state department regulations, court decisions, official opinions of state officers relative to free textbooks in parochial schools, pertinent records and reports in the Diocesan Chancery offices and in the offices of the respective superintendents in the states utilizing free textbooks. Data were gathered from questionnaires submitted to school supervisors and principals of parochial schools in those states utilizing free textbooks.

From this study the writer discovered the following facts: (1) Free textbooks are a financial help. (2) Free textbooks enable the pupils to have a more varied number of books. (3) Transfer pupils within the state make adjustments more easily if there are free textbooks. (4) The enrollment of some schools has increased since the advent of free textbooks.

The writer recommended that the free textbooks be limited as far as possible to those areas in which Catholic philosophy cannot be undermined, and that the parochial school administrators use discrimination in selecting the free textbooks, particularly in the fields of literature, science, and social studies.

ATTITUDES OF CATHOLIC HIGH SCHOOL STUDENTS TOWARD THE STUDY OF LATIN by Sister Edwarda Collins, I.H.M., M.A.

This study attempted to measure the attitudes of high school students toward the study of Latin. A scale measuring attitude toward Latin was constructed and administered to 175 high school students. The scale was administered in September and again in February.

The results of this study indicated that the 175 participating students had a more favorable attitude toward Latin in September than in February. The girls' attitudes toward Latin both in September and in February were more favorable than the boys' attitudes.

HIGHER EDUCATION NOTES

Thirty Catholic U. S. Air Force chaplains attended a four-week institute on marriage counseling last month at The Catholic University of America. The institute served to meet a need revealed in Air Force surveys; it was found that more and more of the chaplain's time is being demanded for handling marriage problems of service personnel. Under the direction of Dr. Alphonsus H. Clemens, of the University's Department of Sociology and head of its Marriage Counseling Center, the institute provided lectures and discussions by psychiatrists, clinical psychologists, marriage counselors, sociologists, and experts on specific problems in marriage life.

American Education Week theme, "Schools for a Strong America," was implemented at The Catholic University of America through a two-day program dealing with the problem of how higher education can help strengthen elementary and secondary education. Directed by Dr. George F. Donovan, the program attracted to the campus principals of both Catholic and public elementary and secondary schools. Participating in the discussions were members of the University's Department of Education and students from nearly every state in the Union and from a score of foreign countries.

Three ways of improving Catholic higher education were suggested by His Excellency Archbishop Karl J. Alter of Cincinnati when he spoke at the 125th anniversary of Cincinnati's Athenaeum in October. He proposed: (1) Concentrate efforts in the field of the liberal arts. (2) Make more intimate contact with the intellectual life of our great secular universities. (3) Insist on the highest academic standards for both faculty members and students.

With regard to concentrating in the field of the liberal arts, the Archbishop said: "One of the most important steps we could take by way of improvement would be to recognize certain necessary limitations on our efforts in the field of Catholic education. . . . We as Catholics have to distribute our financial contribu-

tions over the entire field of education, including elementary and high school as well as college and university. In consequence we should devote our energies to those aspects of education which are an integral part of the Catholic heritage and which are cognate to religion. This does not mean that we are uninterested as Catholics in the field of science or in the professions. It means concentrating our attention on the humanities, history, philosophy, theology and the social sciences and allowing others to bear the burden of vocational training."

"We can honestly recognize our limitations without exaggerating their significance," His Excellency declared. "At the same time we can point to achievements which are absolutely essential as a prerequisite of the higher forms of intellectual life, and for this truly magnificent effort we have a right to claim due credit."

One hundred fifty Iona College students are benefiting by \$60,829 in scholarships and grants-in-aid awarded by the College this year. This is exclusive of the cost of educating student members of the Christian Brothers of Ireland, who conduct the College, which amounts to over \$40,000 annually. Academic awards made on a competitive basis total \$47,084 and comprise the greater part of the sum. Non-competitive grants-in-aid for students in good standing on the basis of financial need are assessed at \$13,745.

Of this total of \$60,829, the subsidization made directly by the College is \$53,399. Contributions, supplementary to the grants by the College, from other sources equal \$7,430.

Included in the scholarships subsidized by the College are thirteen full scholarships awarded to honor graduates of high schools in the New York area; scholarships for negro students, Puerto Rican students, and Chinese students; and the National Federation of Catholic College Students Scholarships. Twelve full four-year scholarships are available to freshmen each year.

The year 1956 marks the Golden Jubilee of the establishment of the first school of the Christian Brothers of Ireland in the United States. From the band of four who started All Saints School, in Harlem in 1906, the Brothers have increased to 587, teaching approximately 20,000 students in 37 institutions in the United States and Canada. Of these, 17 institutions of elementary, secondary

and higher education are located in the New York metropolitan area, where 360 Brothers are presently teaching some 8,500 students. Since their founding in 1802, the Brothers have opened schools on all continents so that today there are approximately 5,000 Brothers instructing 120,000 boys and young men throughout the world without regard to race, creed, or color.

At the College of Mount Saint Vincent, 71 students, 13 per cent of the total student body of 550, have won scholarships from outside agencies. Sixty-seven of these are winners of competitive scholarships, under the terms of which the winners were permitted to select the college of their own choice. Fifty scholarships were won in competitions with students from all parts of New York State; two were won in national competition.

Current teacher-education accreditation trends are treated thoroughly in a pamphlet college administrators will find most valuable. Entitled *Developments in the Accreditation of Teacher Education in the United States*, it is written by Dr. George F. Donovan, interim associate professor of education at The Catholic University of America, and published as "Special Study No. 1" by the National Catholic Educational Association, 1785 Massachusetts Avenue, N.W., Washington 6, D.C. The price is \$1.25.

Co-ordinated with preliminary research efforts on the problem by students in the author's seminar on higher education at The Catholic University, the work presents information on the origins of teacher-education accreditation, the functions of the National Council for the Accreditation of Teacher Education and the crisis in accreditation this organization has caused, the efforts of the National Commission on Accrediting of the American Council on Education to straighten things out, the position of the regional accrediting associations on accrediting teacher education, the attitudes of national educational organizations, together with a consideration of basic principles to be employed in determining how and by whom teacher education shall be accredited. There is hardly a question which comes to mind relating to teacher-education accreditation that is not answered satisfactorily in the sixty-six pages of this fine study.

Greater support of NCATE (National Council for the Accreditation of Teacher education) by the National Commission on Accrediting (NCA) than has been indicated up to now is offered in a recent resolution of the Executive Committee of NCA taken after several meetings of the past months involving representatives of the Commission on Teacher Education of the Association of American Colleges, NCA, and NCATE. The NCA resolution, circulated early last month by the American Council on Education, contemplates a very considerable change in the structure of NCATE, especially in the direction of greater institutional representation. The resolution reads as follows:

"In accordance with the authority and instructions granted to it by the National Commission on Accrediting at its annual meeting on March 3, 1956, the Executive Committee hereby recognizes the National Council for Accreditation of Teacher Education as the national accrediting agency for teacher education and adds it to the approved list of recognized accrediting agencies.

"This action is taken on the basis of the following understandings:

"(1) that NCATE and each of its five constituent members has approved a change of structure of that agency whereby a majority of the representatives of the Council will be from colleges or universities preparing teachers,

"(2) that, in the immediate future, the 19 representatives on the Council of NCATE shall be selected by the following organizations:

- 7—American Association of Colleges for Teacher Education
- 1—Council of Chief State School Officers
- 1—National Association of State Directors of Teacher Education and Certification
- 6—National Commission on Teacher Education and Professional Standards (NEA)
- 1—National School Boards Association
- 3—method described in 4 below and created by the National Commission on Accrediting,

"(3) that the representatives of the American Association of Colleges for Teacher Education shall continue to be selected in

such a manner as to provide broad representation of the institutions preparing teachers,

"(4) that in accordance with the request of NCATE the National Commission on Accrediting shall form a committee and ask the chairmen of the commissions on colleges and universities of each of the six regional associations to serve as individuals on this ad hoc committee whose purpose shall be the selection of 3 representatives to serve terms of not more than three years on the Council of NCATE; which representatives together with the 7 representatives of AACTE will comprise a majority on the Council and will represent all types of colleges and universities preparing teachers, (Similar ad hoc committees shall be appointed as needed.)

"(5) that this new structure will be fully operative by June 1, 1957,

"(6) that NCATE will take the proper steps toward establishing as early as possible a basis for close cooperation with each of the six regional associations in accordance with the practices of accrediting established in each regional association, and

"(7) that the structure, basis of financial support and other factors will be reviewed jointly by NCATE and NCA by 1960."

The issue of college costs is attracting wide attention. At its recent meeting in Chicago, the American Council on Education appointed a committee to study the issue. According to the Council, more scholarships are essential and it recommended an annual Federal grant of \$200,000,000 in scholarship aid. The Council for Financial Aid to Colleges estimates that corporations gave a total of \$80,000,000 to institutions of higher learning during the past year. According to a study by Thad L. Hungate, entitled *A New Basis of Support for Higher Education*, soon to be published by Teachers College, Columbia University, corporate support probably will decline relative to rising costs. On principles of corporate support, readers will find interesting *Corporate Support for Education* by Thomas F. Devine, recently published by The Catholic University of America Press.

SECONDARY EDUCATION NOTES

Largest Catholic high school in the world was dedicated late in October by His Excellency Archbishop John F. O'Hara, C.S.C., of Philadelphia. Named The Cardinal Dougherty High School, after the late Cardinal Archbishop of Philadelphia and great champion of Catholic education, it will accomodate 6,000 pupils, 3,000 boys and 3,000 girls. To operate on the co-institutional plan, the school has 112 classrooms. The auditorium and the cafeteria will each accomodate 2,000 pupils. The building, together with its equipment and furnishings, cost only \$600 per pupil. The school's present enrollment is 2,387 pupils, 1,353 boys and 1,034 girls; the teaching staff includes 25 diocesan priests, 24 sisters, and several lay teacheres; the principal is Rt. Rev. Msgr. Adolph J. Baum, a veteran of 21 years in Catholic secondary schools of the Archdiocese.

Within the past five years, the Archdiocese of Philadelphia has completed or put under construction fifteen new high schools. These schools provide facilities for 35,000 pupils. The 1956 fall enrollment in high schools in the Archdiocese is 49,027 pupils, an increase of 6,040 pupils over last year. Of this number, 44,136 pupils are in diocesan or parish high schools and 4,891 are in private Catholic high schools.

Half of the top 25 per cent of the high school graduates do not attend colleges. This is one of the findings reported in a recent American Council on Education study by Elmer D. West, entitled *Background for a National Scholarship Policy*. According to information, provided by the Commission on Human Resources and Advanced Training and reported on page 17 of *The 1955 Annual Report of The Ford Foundation*, on the intellectual background of high school graduates who go to college, 53 per cent of those graduating in the highest fifth of their high school class go to college, 42 per cent of those in the second highest fifth, 34 per cent of those in the middle fifth, 26 per cent of those in the second lowest fifth, and 17 per cent of those in the lowest fifth.

Dr. West's research suggests that a generous scholarship program would cause three-fourths instead of the present one-half of the top quarter of high school graduates to enter college. His study reached these conclusions: (1) High school graduates from professional homes are much more likely to attend college than are those from non-professional homes. (2) A higher percentage of high-ability boys than girls continue in post-secondary education. (3) High school graduates attend college in higher proportions when they live close to a college than when they live at a distance. (4) A higher percentage of high school graduates attend college from the higher economic levels than from the middle or lower economic groups. Estimates of the odds favoring higher income groups over the lower range as high as 10 to 1.

New course of study in English for Grades IX to XII has been published by the Office of the Superintendent of Schools of the Archdiocese of Cincinnati. Built on the underlying principles of the Christian Foundation Program of the Commission on American Citizenship of The Catholic University of America, its ninety-five pages of instructional plans and classroom procedures represent the results of a year's study by a committee of English teachers of the Archdiocese working under the direction of Rev. Herman H. Kenning, assistant superintendent of schools. In its basic outline, the course is organized according to the three fundamental functions of English, namely, literature, writing, and speech, with the grade placement of learnings grouped under each of these fundamentals. Provisions are made for subdividing the course materials to meet the needs of pupils grouped according to ability. There is an appendix which contains suggestions on tests, audio-visual aids, and student research.

Trigonometry can be learned in two weeks, demonstrations now being conducted at Dartmouth College show, according to a report made in October by a committee operating on a grant from the National Science Foundation to improve the teaching of mathematics. Studies by the committee show that the way trigonometry is taught in many schools is discouraging and non-productive. This is because too much time is spent on drill and rote with numbers instead of concentration on the study of principles.

ELEMENTARY EDUCATION NOTES

Adjective check list may be useful in screening teaching candidates according to J. C. Gowan of Los Angeles State College. Over two hundred junior college girls majoring in education cooperated with Gowan in using a list of three hundred adjectives, devised by H. G. Gough of the University of California, not only to rate themselves and their peers as prospective elementary school teachers, but also to describe the ideal teaching personality.

A detailed analysis of these ratings and other information gathered by the investigator indicates that certain adjectives on this list distinguish significantly between potentially good and poor teachers. Potentially poor teaching personalities are depicted as being less realistic and objective about themselves than high-criterion candidates. They tend to exhibit over-developed patterns of dependent or hostile or withdrawn behavior.

When the adjective ratings were arranged into groups of synonyms and antonyms they portray the ideal teaching personality as having: (1) prepossessing appearance, (2) personal energy and drive, (3) intellectual ability and versatility, (4) a cheerful and confident emotional pattern, (5) organized and reliable work habits, and (6) patterns of social adaptation which stress cooperation, affection, and positive social aggression.

Teachers who are timid about teaching handicrafts to elementary school children will find Mamie E. Brown's *Elementary Handicrafts for Elementary Schools*, recently published by Exposition Press, New York City, a boost to their morale. Many teachers who, in their preparation for their work, have missed being exposed to any courses which would give them first-hand experience in handicraft materials approach the construction of easy projects with fear and trembling because they feel inadequate to make simple materials acceptable contributions to a unit of study under consideration.

They will welcome this book because it abounds with suggested handicraft activities to be carried on in connection with various units of subject matter. Directions for each proposed activity—

whether it demand the use of paper, cloth, thread, clay, soap, reed, raffia, shells, or waste materials—are sufficiently detailed to allow every elementary school teacher to bring the project to successful completion.

Effect of sociometric seating on classroom cleavages was analyzed in a public school of Rochester, New York, when it was realized that children from well-to-do homes frequently excluded children from poorer homes from their activities at this particular school. Teachers at this educational institution were animated by the philosophy that group barriers founded upon artificial criteria such as differences in economic status are detrimental to the formation of the friendship patterns essential to the mental health of the groups and that the school has a responsibility for fostering intergroup acceptance.

To ascertain to what extent seating arrangements based on personal choices of pupils would weaken these cleavages, an effort was made at six different times during the scholastic year to allow each pupil in the experimental group to sit next to his first, second, or third choice of classmates. The seats of the children in the control group were not rearranged. Results of this experiment showed that sociometric seating was followed by a reduction in the number of times the upper socio-economic levels restricted their choices to children from their own level. However, the investigator feels that though proximate seating on personal choice may weaken artificial cleavages based on circumstances of birth and wealth, it will not eliminate them. Much more than this type of action is required on the part of educators to break down the barriers erected by these accidentals.

Improvement of listening ability through instruction concerned with the skills involved in the listening process can be effected asserts Edward Pratt of Southern Methodist University after an experimental investigation on the problem. The pupils of forty sixth-grade classes in the Midwest constituted the control and experimental groups participating in this study. A series of tests, including a specially constructed pretest of listening ability was administered to both groups at the outset of the experiment. After the initial testing period five lessons designed to improve skills

related to listening were taught to pupils in the experimental group. Subsequent to this teaching, another test on listening ability was given to all forty classes.

A comparison of the test results revealed that even during this short period of time, instruction in listening produced statistically significant outcomes. Since the difference between the means of the two groups on the final test of listening ability was significant beyond the 1 per cent level of confidence, there seems to be little doubt that listening can be taught effectively in the sixth grade. Pratt's data also yielded a correlation of .66 between listening ability and intelligence. This correlation is in line with the correlation of intelligence and other academic abilities. In other words, intelligence seems to play about the same role in listening that it does in reading, arithmetic, social studies, and science.

Instrumental music instruction enriches the average child's musical background so that music skills of a higher order can be attained more readily. This conclusion was demonstrated by a trial program in music instruction summarily described in this section of this magazine in October, 1955. But what is more significant are the outcomes of a follow-up of the children one year after they participated in the first study in order to determine whether those who were exposed to the instrumental-vocal music program for one year had retained the skills they had acquired.

Apparently the fifth and sixth graders who had followed this type of program possessed a greater knowledge of musical notation than did the group which had been given only a vocal music program. The sixth-grade instrumental-vocal music group was likewise more capable in audio-visual musical discrimination than was the control group but the fifth-graders showed no change in this respect. Neither the fifth- or sixth-grade experimental children preferred better music than the control group. These data also suggest that it is not economical to introduce instrumental music instruction to the general curriculum until the fifth grade. It seems that children must reach a higher level of maturity to grow in musicality through such training than would be expected for growth under the straight vocal program.

NEWS FROM THE FIELD

Value of using teacher-aides to increase teacher competency is manifested in recent reports of preliminary findings of two experiments now being conducted. Both experimental studies are financed, at least in part, by the Fund for the Advancement of Education. One project is in its first trial year at Public School 191, New York City. Under way now for over two years is the other project involving elementary schools in Bay City, Michigan, and Central Michigan College. A complete copy of the second progress report on the latter experiment, called "Study for the Better Utilization of Teacher Competencies," may be obtained by writing Dr. Charles B. Park, Director of Special Studies, Division of Field Services, Central Michigan College, Mt. Pleasant, Michigan. A summary of the preliminary findings of this study is given by Dr. Park in the November, 1956, issue of the *California Journal of Secondary Education*.

In the Bay City project, no persons who had had any teacher training were employed as teacher-aides. None of the experimental rooms had fewer than forty-five pupils with a maximum number of fifty-seven. Two control rooms were set up for comparison with each of the experimental rooms. One of the control rooms was as near the size of the experimental room as possible; the other control room had approximately thirty pupils. Neither control room used a teacher-aide. A comprehensive achievement testing program was set up whereby standardized tests were administered at the beginning of the school year and again at the end. Results from the testing indicated that the pupils in the teacher-aide rooms, tested over approximately a seven-month period, made a growth of 7.3 months as against 6.4 months for those in the control rooms.

A survey of parents' opinions indicated that they favored the teacher-aide plan 100 per cent. Teachers said that they had more time to review papers and to work individually with pupils. Aides felt that they had learned a lot about children, about how the schools operate, and about the many problems with which

teachers must cope.

From time studies, it was found that teachers were spending on an average 23 per cent more time each day in activities closely related to instruction and 48 per cent less time on activities not closely related to instruction. With an aide, the teacher spent 66 per cent less time correcting papers than when she had no aide; no time at all in taking roll; 33 per cent less time on opening exercises; 25 per cent less time on making out reports; 45 per cent less time in reading to the group; 61 per cent less time in supervising pupil transition from place to place, and 83 per cent less time monitoring written lessons.

Dr. Park states: "The few studies which have been made regarding the effect of class size seem to indicate that the quality of the educational program generally lowers as the size of the group increases beyond thirty-five pupils per room. This is accounted for by applying simple arithmetic. As class sizes increased pupils receive less individual attention from the teacher. Less time is spent with instruction and more time with routine matters."

During the present year, twenty-four school systems in Michigan are affiliated with the Study and are employing teacher-aides on an experimental basis at the elementary-school level. It is the hope of those directing the Study that similar experimentation may be started at the secondary-school level.

Pupil-teacher ratio in the elementary schools of the Archdiocese of Cincinnati has been held rather constant over the past four years despite the pressure of increased enrollment, according to the 1955-56 report of the superintendent of schools. It has ranged between 39.0, in 1952-53, and 40.3, in 1955-56. Elementary school enrollment increased from 54,889 pupils in 1954-55 to 57,986 in 1955-56, an increase of 5.5 per cent; at the secondary school level, the increase was 6 per cent, from 13,107 to 13,917 pupils. Lay teachers have increased from 11.9 per cent of the elementary school teaching staff in 1950-51 to 24.0 per cent in 1955-56; over the same period of time on the secondary school level, the percentage of lay teachers has increased from 14.8 to 16.9. Among other significant items in the superintendent's report is the fact that the cost of lunches provided

in the 103 schools of the Archdiocese participating in the Federal School Lunch Program was \$1,125,315.92, of which sum \$227,568.36 was reimbursed by the Federal Government. In all, 3,761,787 lunches were served; 432,696 of these were given free to needy children.

Pittsburgh's Catholic school enrollment went over the hundred-thousand mark for the first time last year, according to the 1955-56 report of the diocesan superintendent of schools. With a total of 105,295 pupils, there was an increase of 5,618 pupils, or about 6 per cent, over 1954-55 figures. The greatest increase was at the elementary school level. In June, 1955, 8,264 pupils finished the eighth grade; in September, 1955, 14,114 entered the first grade swelling the elementary school enrollment to 91,386, better than 5 per cent over that of the previous year. The 1955-56 secondary school enrollment of 13,909 pupils represented an increase of 589 pupils, or 4 per cent, over that of 1954-55. The number of graduates of Catholic elementary schools being admitted to Catholic secondary schools in the diocese is increasing; in September, 1954, less than 48 per cent of the eighth-grade graduates were admitted; in September, 1955, the per cent was 56. Operating now with five full-time staff members, the Diocesan Child Center, which offers medical and psychological services to the diocesan schools, handles about 700 cases annually. The total cost of school construction under way, in 1956-57 is \$11,606,000.

Appeal to self-sacrificing Catholic women who are willing to devote a part of their lives to the work of teaching in Catholic schools was made last month by Archbishop Thomas J. Toolen, Bishop of Mobile-Birmingham, when he announced the formation of an organization of women to be known as the Catholic Lay Apostolate. The first two members of the group have already been admitted by Rt. Rev. Msgr. John J. Raleigh, executive director of the group. Plans call for the women to live together under their own superiors. They will not take any vows, will be allowed to wear clothing of their choice, and will receive a small monthly salary. Archbishop Toolen has made a special plea to women with four years of college education to offer their services if at all possible.

Mental breakdown of many young people may be attributed to the complexity of school life and to too many social pressures, according to the results of a survey conducted among teachers in the schools of the Archdiocese of Dubuque by the *Witness*, archdiocesan newspaper. The teachers said that overcrowded classrooms increase mental tension among pupils and diminish opportunity for teachers to give attention to the needs of individuals. Overstress on athletics, frenzied cheer-leading, and contests of physical prowess create hidden hurt feelings in students who by nature cannot excel in such activities, the teachers maintained. Some teachers urged better understanding on the part of parents of their children's school obligations and a lessening of demands that they work after school hours.

Community recognition of the services of private and parochial schools was demanded by Richard Joyce Smith, member of the Connecticut State Board of Education, in an excellent article in the November 10, 1956, issue of *America*.

"A popular misconception of the law," writes Mr. Smith, "is that aid to children attending parochial schools is a violation of the First Amendment of the U.S. Constitution. The fact is that several aspects of community aid to these children have been specifically upheld by the U.S. Supreme Court. . . . The question is this: is there danger, through a misconception of the scope and purpose of the First Amendment, that children attending private schools may receive less than the equal treatment under the laws which is the keystone of our American system."

Mr. Smith points out that "agreement on the extension of health and welfare services to private schools is much less difficult than agreement on the more fundamental question of community contributions to the cost of a child's formal instruction at such a school." He maintains that in Connecticut this proposal is not so revolutionary as its opponents paint it: "The survey by the State Board found, for example, that already more than forty per cent of the seventh- and eighth-grade children in private and parochial schools are receiving instruction in domestic science and industrial arts financed by public funds."

BOOK REVIEWS

PROFESSIONAL PROBLEMS OF TEACHERS by Albert J. Huggett and T. M. Stinnett. New York: Macmillan Co., 1956. Pp. ix + 468. \$5.25.

This book deals with the problems that teachers have simply because they are teachers. It is intended to serve as a text or source book for teachers in training and for in-service teachers interested in the recent thinking and research which has been done on problems peculiar to the public school teacher in America.

Well-organized, *Professional Problems of Teachers* is divided into four parts. Part I is an attempt to prove that teaching is a profession. Employing a number of criteria to establish this point, the writers go on to consider problems pertinent to the selection, preparation, and induction of teachers, concluding the section by describing the steps necessary for professional advancement in the teaching field. Part II considers the teacher as a professional person. It is concerned primarily with the economic rights and privileges due the teacher because of his importance to society. Utilizing recent statistical data to demonstrate the injustices evident when teaching is compared with other professions, the writers build a strong case for the economic goals established by the National Educational Association. In fact, a strong NEA is billed as *the* solution to most of the economic illnesses besetting the teaching profession. Part III stresses the responsibilities the teacher has as a professional person. Case studies are employed to emphasize the need for a code of ethics for teachers and to focus attention upon the role of the teacher in public relations involving the community surrounding the school. Means whereby members of the teaching profession might be disciplined as well as protected are also treated. Part IV is perhaps the most interesting as well as the most controversial part of this volume. Ostensibly it is concerned with ways in which teaching may be safeguarded as a profession. In reality it is a strong plea for wholesale acceptance by all teacher-training institutions of the National Council for Accreditation of Teacher Education (NCATE),

which is strongly supported by the NEA. Although the writers (one of whom, Dr. Stinnett, is Executive Secretary of the TEPS Commission of the NEA) point out that a strong NCATE might lead to national reciprocity of teacher certification and will raise standards in the teaching profession in conformity with the suggestions of the TEPS Commission, they fail to reveal why many small college administrators are not overly enthusiastic about the NCATE—namely, (1) that much time will elapse before all colleges so desirous can gain admission to the NCATE and (2) that the NCATE will inspect and pass on the applying colleges as a whole rather than restricting itself to the teacher-training facilities of these colleges. These factors, rightfully or not, have concerned many small college administrators.

It should be stated emphatically that, thoroughly indexed, this book places at the finger tips of anyone interested the latest research which has been done on most of the professional problems related to teaching. As such it is a valuable acquisition to the personal library of all educators, especially those engaged in the training of teachers.

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MEASUREMENTS OF MIND AND MATTER by G. W. Scott Blair. New York: Philosophical Library, 1956. Pp. 115. \$4.50.

G. W. Scott Blair has to his credit a string of academic degrees and an impressive career as a physical scientist. His wife is a child psychologist. Despite these credentials, what he attempts in this book is somehow not brought off. Indeed, it is not entirely clear what he is attempting. Dr. Blair expresses his belief that scientists should venture forth across subject-matter lines. The reviewer agrees. In this volume, the never-never-land "between physics and psychology" is explored. Insofar as there is a central theme, it lies in a sentence of J. Guild which the author quotes with approval: "There is nothing inherently numerical in the structure of the phenomenal world." (p. 61) From this premise he goes on to question the concept of equal, interchangeable units in mental measurement. Others have previously raised the

same question, and for more reasons than Dr. Blair raises. After raising the point, he seems to this reviewer to take no definite stand on it.

The Gestalt system of psychology comes in for sympathetic treatment, and the isomorphic mind-body theory is accepted. Despite flirtations with holism, the book is essentially materialist. The reviewer agrees that we should not "demand passports and visas for the crossing of the frontiers" between sciences. But we have a right to demand systematic treatment and a definable point of view, both of which seem to be lacking in this case.

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THE LAYMAN IN THE CHURCH, by Michael de la Bedoyere. Chicago: Henry Regnery Co., 1955. Pp. 111. \$2.75.

Since the publication of the encyclical "Mystici Corporis" hundreds of writers have stressed the identification of the Church with the Mystical Body. Frequently throughout these writings considerable emphasis has been given to the special call and vocation of both clergy and laity within the Mystical Body of Christ. It has been universally understood that the priest has his sacred and unique role in the Church. But what about the layman? What spiritual function within the Church does he possess?

In answer to this question Pius XII in the encyclical "Mediator Dei" writes: "By reason of their baptism Christians are in the Mystical Body and become by a common title members of Christ the Priest; by the character that is graven upon their souls they are appointed to the worship of God, and, therefore, according to their condition, they share in the priesthood of Christ Himself."

But what does it mean to "share in the priesthood of Christ Himself?" Michael de la Bedoyere in this book explains the meaning of "the priesthood of the laity." Proclaiming full membership for every person in the Church, the editor of London's *Catholic Herald* writes that the layman is in his own way and vocation a member of Christ the Priest, Christ the Prophet, and Christ the King, within the Church:

We, the lay people of His Mystical Body, His Fellowship, share His priesthood in our sacrifices, sufferings, choices, which under the guidance of the Holy Spirit are made by Him acceptable to the Holy Trinity. We share His teaching authority by witnessing by our actions, our speech, our thoughts to the way He told us to live in love of God and our neighbors. We share His Kingship by trying to be "other Christs" in carrying out His plan to achieve the Kingdom whose triumph He will proclaim on the Last Day.

Attempting to arouse the layman from a passive or merely individual membership in the Church, Michael de la Bedoyere openly addresses the laity to give witness to Christ in the world with the dignity and authority that is theirs as lay members of Christ's Mystical Body. "By fulfilling their role, as laymen rather than as Roman-collarless clericals," proclaims the author, "they could do much to solve the problem of converting the wall that separates the world from the clerical Church . . . into a bridge between Christ and temporal society."

Like an earlier writing of the author, *Living Christianity*, the central theme of *The Layman in the Church* is "the participation of every Catholic in the priestly, prophetic and regal functions of Christ." From the first chapter where he states the problems confronting the laity, to the last one, where he treats of "Christ-life in the Fellowship of the Church," de la Bedoyere deftly studies such vital topics as "Lay Spirituality," "The Prayer of the Layman," and the roles of laity and clergy within the Church. In tightly knitted phrases the author treats these actual topics as well as the principles of Catholic lay conduct within the family and in the general field of personal, social and international relations between Christians and with those not yet visibly united with Christ's Mystical Body.

"Life, personal and social, is concrete, and it demands concrete action in specific circumstances," declares de la Bedoyere.

In the light of Christian teaching, it is we who must all the time be the judges and the actors—and in so doing representing the living Christ Our membership of Christ is life with Christ—our natural, secular, daily life supernaturalized, that is, revitalized by Christ, so that in living we exercise the

Christlike functions of sacrificing, witnessing, ordering, for the achievement of the Kingdom here and hereafter.

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BOOKS RECEIVED

Educational

Bowman, Paul H., and others. *Mobilizing Community Resources for Youth*. Chicago: University of Chicago Press. Pp. 138. \$2.50.

Davies Rupert E., (ed.). *An Approach to Christian Education*. New York: Philosophical Library. Pp. 159. \$4.75.

Durrell, Donald D. *Improving Reading Instruction*. Yonkers-on-Hudson, N.Y.: World Book Co. Pp. 402.

Edelston, H. *Problems of Adolescents*. New York: Philosophical Library. Pp. 174. \$4.75.

Richmond, W. Kenneth. *Education in the U.S.A.: A Comparative Study*. New York: Philosophical Library. Pp. 227. \$4.50.

Schonell, F. Eleanor. *Educating Spastic Children*. New York: Philosophical Library. Pp. 242. \$6.00.

Skwirczynski, O.F.M., Wladyslaw. *The Sister as the Spiritual Educator and Teacher of Youth*. Bronx, New York: 600 Sound View Ave. Pp. 139.

Wilson, Charles H. *A Teacher Is a Person*. New York: Henry Holt and Co. Pp. 285. \$3.75.

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Faber, Frederick William. *Bethlehem*. Philadelphia: Peter Reilly Co. Pp. 432. \$3.95.

Faber, Frederick William. *The Foot of the Cross or The Sorrows of Mary*. Philadelphia: Peter Reilly Co. Pp. 406. \$3.95.

Haffert, John M. *Russia Will Be Converted*. Washington, N.J.: Ave Maria Institute. Pp. 254. \$1.00.

Johnson, Peter Leo. *Halcyon Days—Story of St. Francis Seminary, Milwaukee, 1856-1956*. Milwaukee: Bruce Publishing Co. Pp. 416. \$5.00.

Johnston, Herbert. *Business Ethics*. New York: Pitman Publishing Corp. Pp. 354. \$4.75.

Kelly, Sir David. *The Hungry Sheep*. Westminster, Md.: Newman Press. Pp. 244. \$4.00.

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Valien, Bonita H. *The St. Louis Story: A Study of Desegregation*. New York: Anti-Defamation League of B'nai B'rith. Pp. 72. \$0.35.

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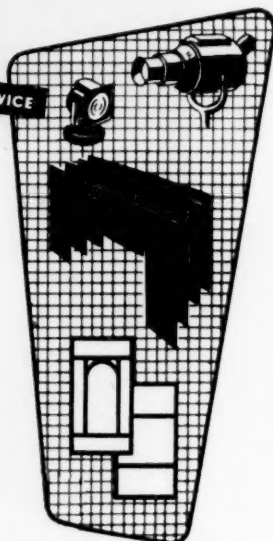
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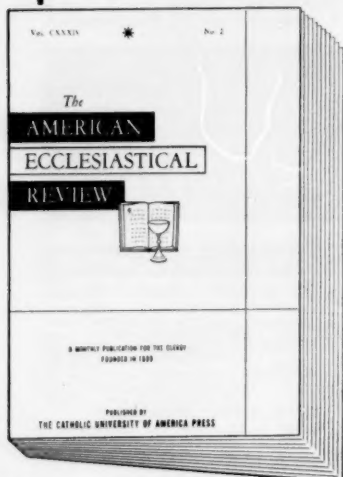
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